

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LI

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NEW SERIES
VOLUME XXXI. No. 28



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President of Baptist Bible Institute and Professor
of Evangelism

IT SET HIM TO READING THE BIBLE

A young preacher who saw the announcement in The Baptist Record about the Moffatt's Translation of the Bible, a \$5.00 Bible, being given for five new subscriptions to The Baptist Record, went to work and got the new subscribers in no time. Then he began reading his new Bible. He was so pleased with it that he couldn't quit and had soon read through the four gospels. He found it so interesting that he came back and asked if he might not go out and get five more subscribers to get the Bible to give to a friend, another young preacher. He was told to go to it and get all he wanted.

Many of those whose names are on the list sent in by churches which send the Record to ninety per cent of the homes, have asked that they might get the Bible. They are entitled to it at a reduced cost. So we are sending it to those at \$3.00 each post paid. If you are getting the paper that way send us your order.

We are not asking everybody to agree with all the interpretations in Moffatt's Translation; and it is an interpretation. But you will be stimulated by it to a thoughtful reading of the Bible and you may compare it with any other versions that you have. It is more than a translation, and much briefer and cheaper than a commentary.

Get five new subscribers to the Record for \$10.00 or ten six months subscribers for \$10.00. Send us the names and the money and we will send you the Bible without delay.

Dr. Walter Calley left to his oldest son \$60,000 as a trust fund, and after his death half of it goes to the Ministers' and Missionaries' Benefit Board.

We have the promise of some articles from our former Business Manager, Mr. J. J. Lipsey, describing his trip from Colorado to California in an automobile, through the western desert and the Grand Canon, on to the Pacific Coast.

FACTS ABOUT THE BAPTIST BIBLE INSTITUTE

Founded in Faith in 1917.

Began Operation in 1928.

Dr. B. H. DeMent President for ten years.

Dr. W. W. Hamilton President since 1928.

Course of Study Built around the Bible. Has Departments of Theology, Missionary Training, Christian Education and Gospel Music.

Personal Work in Missions and Evangelism required as part of course for graduation.

Excellent Faculty of Specialists in All Departments.

More than half of students are young preachers.

Others are young men and women in training for various forms of Christian service.

Sixty-five churches adjacent to New Orleans are served by the ministerial students, as pastors.

Twelve hundred were baptized in these churches last year.

Over \$11,000 given Cooperative Program by these churches.

Over \$60,000 given to all objects by these churches.

Nearly 1,000 professions of faith past session in New Orleans in street meetings and others conducted by students of the Institute.

Property of Institute worth \$700,000 to \$1,000,000.

On this is a debt of \$350,000, for purchase of property.

There is no endowment.

Institute is Property of Southern Baptists.

Of the Cooperative Program receipts 3 1/2 % goes to the Institute.

\$150,000 must be raised by Feb. 1, 1930.

Of this about \$40,000 must be paid Aug. 1, 1929.

Southern Baptist Convention authorizes Emergency Appeal.

Mississippi Convention Board Approves.

July 14 is date for offering in All the Churches.

Envelopes have been sent out for offering.

Don't let your church fail to make offering.

If somebody else doesn't, you be sure to look after it.

The twenty-two states which have the best health record, it is said, do not permit the sale of whiskey for medicine.

Under the new immigration law those who may come to the United States for residence from Great Britain and Northern Ireland is increased 93 per cent; from Italy 50 per cent; the number from the Irish Free State is reduced 40 per cent; from Germany nearly 50 per cent; from France 22 per cent; from Scandinavia 66 per cent.

TELEGRAM FROM DR. SAMPEY

Dear Dr. Lipsey: Please give me space to request every alumnus of the Southern Seminary in Mississippi to take a liberal cash offering for The Baptist Bible Institute on July 14th. We must save this strategic missionary institution. He gives twice who gives promptly.

—John R. Sampey.

COLUMBUS

The second of our summer evangelistic tent meetings, now being conducted under the auspices of the First Church, closed on Wednesday evening of this week. This meeting resulted in seventeen additions to the two Baptist Churches of our city, fourteen of whom going to East End Church and three to the First Church. Sixteen of the seventeen came upon profession of faith.

Brother Newton Scofield did the preaching in this meeting and Brother S. B. Platt, Jr., led the singing. Several cottage prayer meetings were held in different sections of the community, and a daily story-telling hour for the children was conducted at the tent. These group gatherings were a fine preparation for the preaching service at night.

The tent has been moved to Kolola Springs where a two weeks meeting will be held, beginning Sunday, the 7th. Kolola Springs is a new and rapidly growing little town on the new Frisco railroad. Following our meeting there last summer we organized a church with thirty-three members. Since that time I have been serving the church as pastor, preaching in the school house once a month in the afternoon. We are hoping and praying that the meeting this summer will greatly augment the strength of this little church and that soon we shall be able to build a neat little house of worship on the beautiful lot which is already ours.

Yours sincerely,

—J. D. Franks.

Irrespective of politics, or sympathies with any of the parties to the present controversy between the governor and other state officials, all Mississippi is humiliated by the public quarrels in the newspapers between these individuals. The language used does not reflect credit on those who spume out their displeasure in words which make a stench wherever they are read.

The editor is trying now to make his arrangements to get away for three or four weeks for a trip to London and return. Indeed he has already engaged passage on the Aquitania sailing July 31, if the Lord will. One of his chief concerns is that The Baptist Record may be better in his absence than when he is here. Will you help to make it better by sending in news items particularly about your revival meetings? He goes at the request of Mr. P. I. Lipsey, Jr., to accompany the latter's wife and baby to the States for a brief visit, while the husband and father is going from London to Geneva, where he will probably remain three years or more.

THE BAPTIST BIBLE INSTITUTE

New Orleans is the oldest mission field of Southern Baptists. In 1845 when the Southern Baptist Convention was organized at Augusta, Georgia, one of the first acts of the Convention was to appropriate \$100 per month for the support of the First Baptist Church in New Orleans. From that good hour until the present time thousands of dollars have been given by Southern Baptists for the support of the work in the largest city in the South.

Drs. Tichenor and Gray, beloved secretaries of our Home Mission Board, pleaded for the work in New Orleans in every Convention address. Dr. J. B. Lawrence, the new secretary of our Mission Board, has held two pastorates in New Orleans. The beloved Dr. D. I. Purser laid down his life for the work in New Orleans. His brother, Dr. John Purser, for many years the president of the Home Mission Board, was at one time pastor of the First Baptist Church in New Orleans. The beloved Dr. C. V. Edwards labored long and sacrificially there.

New Orleans has not been an easy field. The work there has moved slowly. Sometimes New Orleans has been called the "graveyard" of Mississippi and Louisiana Baptists. In 1917 Southern Baptists moved wisely for the conquest of New Orleans for Christ. The Baptist Bible Institute was established there. Since that good hour the growth of our Baptist work in the city has been steady. Since the Baptist Bible Institute was established there our churches have increased from six to sixteen and our membership from 1,200 to 5,000. We have some great churches there now.

The Baptist Bible Institute is a spiritual lighthouse to New Orleans and the Southern parishes of Louisiana where there are 500,000 French people. The more than 200 students in the Institute are not only students while there but they serve as pastors, missionaries, and evangelists. They are trained for service through service while students. Each student has two religious assignments weekly during the school year. One of the leading Baptist laymen in New Orleans, a man who is putting thousands of dollars into the Institute, said if the service of the students ceased at graduation what they were doing for New Orleans alone as evangelists and Kingdom builders justified all that had been done by Southern Baptists for the Institute.

The Baptist Bible Institute is the child of prayer and vision on the part of the Baptists of Mississippi and Louisiana. Dr. Lipsey of The Baptist Record wrote an editorial in 1916 setting forth the need of a preacher-training station in New Orleans. The good seed sown in this editorial ripened later in the establishment of The Baptist Bible Institute by the Southern Baptist Convention. It was established to give Gospel light to New Orleans, the Coast Country, the Southland, and the world. It is performing its task in a worthy way.

The Baptist Bible Institute is our youngest Seminary. It is only eleven years old. It is our baby Seminary. It is now seeking to get out of its swaddling clothes. It has been fed on milk by Southern Baptists, and most of the milk has been skimmed. It must now have some meat. It needs a strong diet that it may run the race that Southern Baptists have set before it.

The Institute needs financial aid at once. The Southern Baptist Convention at Memphis authorized the Institute to appeal to Southern Baptists for \$150,000 during the year. This is needed to lift a debt that is burdening the school and must be paid during the next few months.

This is the first opportunity that the Baptist Bible Institute has had to go before the Baptists of the South and make a special appeal for aid. On July the 14th the Baptists of Mississippi and Louisiana will make a cash offering to the Institute. What the Baptists of Mississippi and Louisiana do for the Institute on that day will

either inspire or discourage the gifts of other states. The Baptist Bible Institute is near and dear to the Baptists of these two states. It is their own child and has many of their own sons and daughters as students. Let the offering on July 14th be generous and other states will follow with liberal offerings and the Institute will be saved and go on her way rejoicing.

Was there ever a worthier appeal made to Southern Baptists for a mission cause than the present appeal of the Baptist Bible Institute of New Orleans? We think not.

—R. L. Bolton.

A WORD TO FATHERS

From Dr. A. T. Robertson's Book "Paul and The Intellectuals".

"You fathers, stop irritating your children that they may not lost heart." Mothers do not nag the children as much as fathers and so are not the ones singled out here. The verb appears in 2 Cor. 9:2 in a good sense, but here it is the irritation as the result of nervous explosion on the part of the father. It is terrible when the father is no longer a hero to the child. The father may sometimes "irritate by exacting demands and perpetual fault-finding and interference for interference's sake" (Peake). The result of this bad habit is that the child's spirit is broken. The child loses heart and becomes spiritless. Bengel puts it thus: *Tractus animus pestis juventutis*. Indeed, a broken spirit is sometimes the plague of youth. If the child is given the inferiority complex, he will have difficulty in overcoming it and taking his true place in the world as a leader of men and a servant of God. The sorrows of children are real enough at best and should not be increased by the nervous irritability of a father or mother who merely explodes at the child from force of habit. Some children are driven from home to the perils of the city, where they go down into the vortex of ruin without friends to help them. Others are driven to sea. Some become tramps. Some commit suicide as the way out. Some even murder father or mother in desperation. They are lost boys and girls enough at best to break any one's heart without being driven from home by fathers or mothers. Sullen and morose, such children are often unhappy without ever confiding in their fathers and mothers. Happy is the boy who talks frankly with his father. Blessed is the girl who tells her mother everything, her joys and her sorrows as well. In the Graeco-Roman world the fathers had power of life and death over the child, more authority than Paul allows. But fathers are responsible for the birth of their children, and can not shirk that responsibility and obligation. The father who loves Christ will love his wife and children with his whole heart, and will find joy without limit in seeing his children grow up into full manhood in Christ Jesus. At best it is a problem how to train up a child in the nurture and admonition of the Lord. It is only possible at all when the father really loves his child and knows how to be firm and gentle at the same time. It is easy to forget one's own childish weaknesses and to demand too much of the children. The child is father of the man. Happy is the man who can find his own childhood reproduced in his children and grandchildren. Thus a little child will lead the father back and near to the God and Father of us all. The tenderness of Jesus toward children was not understood even by the disciples, who were provoked at the mothers for bringing them to Jesus. Children are to be seen and heard and welcomed in home and heart, and should come to the table when company comes and not be kept waiting for the left-over scraps.

Help the Baptist Bible Institute—the greatest missionary school in the neediest mission field. Special Emergency Offering Sunday, July 14.

A MATTER OF NEWS?

Several daily papers have recently commented on the statement of Dr. Ozra Davis, a noted Christian preacher, teacher, and writer, that he no more feared death than he would walking through the door of his study. This word from Dr. Davis was given when his doctors told him that he could not live long—it might be a week or a month, or just anytime.

Now the question arises, is such faith and experience so rare that when found it becomes a matter of news? Is it not the normal Christian experience? And if not, should it not be? Dr. Davis said he would have a spiritual body in which he would go right on, without the limitations incident to the life in the present order.

This is exactly in keeping with the teaching of the great apostle Paul. Hear him: "I know that if this earthly tent of mine is taken down, I get a home from God, made by no human hands, eternal in the heavens. It makes me sigh, indeed, this yearning to be under the cover of my heavenly habitation, since I am sure that once so covered I shall not be 'naked' at the hour of death. I do sigh within this tent of mine with heavy anxiety—not that I want to be stripped, no, but to be under the cover of the other, to have my mortal element absorbed by life. I am prepared for this change by God, who has given me the Spirit as its pledge and installment. Come what may, then, I am confident; I know that while I reside in the body I am away from the Lord (for I have to lead my life in faith, without seeing Him): and in this confidence I would fain get away from the body and reside with the Lord".

—J. N. McMillin.

A NEW VALUATION

I have thought more about the Baptist Bible Institute during these past few days than I have in all the years of its existence. In fact, I have re-shaped my entire judgment about the place the Institute holds in our denominational life, since I have become acquainted with the scope of its work and usefulness.

I dare say that I simply shared the feeling of my brethren when I say that I have thought of the Bible Institute as just another school born in some high hour of enthusiasm that we could have got along as well without. We had two great Seminaries, and Training Schools, and why the third? But I want to confess that that is a faulty way to evaluate the existence of anything.

There is only one reason why the Institute should be saved, and made safe for its future work; and that is the type and scope of work that it may do, and therefore the contribution it can make to our denominational life in carrying on the Lord's business. Does the future outlook justify its continued support of our great Baptist constituency?

There is no absolute way by which we can say "yes" or "no" to that question. But there are certain prevailing signs by which we can determine our course here as in all other problems. One of the signs that point to a great future is a great past. The past 11 years of the Institute will compare most favorably with that of any one thing Southern Baptists have ever launched. Indeed its record is unique in the results in the life and growth of the churches of New Orleans and the surrounding country. In the character of her President, faculty, and student body, and in her physical equipment.

Another sign that points to a great future of the Institute is—the same conditions that have made possible a great past during the 11 years of its history not only obtain today but are richer in possibilities than at any time in the history of the Institute.

Shall Southern Baptists save the Baptist Institute? Dare we let it die? Dare we let it suffer even for lack of a few thousand dollars? I do not believe we will.

—Chas. S. Henderson.

Housetop and Inner Chamber

Wherever possible we hope the brethren and sisters who write for the Record will use a typewriter. If so, fewer mistakes will occur in this office.

Miss Maud McCalip will make her home in Brookhaven, returning from Tampa, Fla., where she has done excellent work under the Home Mission Board.

It is important that all offerings made to the Baptist Bible Institute should be sent in promptly, as there is nearly \$40,000 due on Aug. first and must be paid without fail. Promptness is absolutely necessary.

Calvary Church in Jackson had a successful Daily Vacation Bible School, closing about July 1. At Clinton the school is closing this week. Pastor Lovelace and the helpers and the young people are enthusiastic in their report of work done.

Dr. N. B. Parker preached a very interesting and helpful sermon at Clinton Sunday morning. He was graduated from Mississippi College some ten years ago, also from the Louisville Seminary, from which he received the degree of Doctor of Theology. He has for several years been teacher of Hebrew in McMaster University, Ontario, and is now spending his vacation in Mississippi.

Dr. Charles D. Johnson becomes President of Ouachita College, Arkadelphia, Ark. He is a native of Mississippi, Calhoun County, was educated at Mississippi College, taking his doctor's degree at University of Iowa. He taught first in Ouachita, and has been for several years teaching in Baylor University in Texas, where he was head of the School of Business Administration and then of Journalism. He married Miss Claude Eager of Clinton, and they have one son. His friends in Mississippi have watched his progress with much interest and are pleased at his promotion and increased responsibility.

Rev. L. F. Maynard, formerly pastor of the Second Baptist Church, Hot Springs, Arkansas, is concluding a six weeks supply service with the Fifth Ave. Baptist Church of Hattiesburg next Sunday. His services here, as in the successful pastorates which he has held, have been most acceptable. Mrs. Maynard was before her marriage for several years pastor's assistant for the Compton Heights Baptist Church in St. Louis. Brother and Sister Maynard are available for further supply, evangelistic work or a pastorate and would consider locating permanently in Mississippi. Pastor Crittendon of Brookhaven gives them unreserved recommendation.

The scope of home missions is larger today than ever before, despite the fact that so-called frontier conditions have largely given way to the onward tramp of American civilization. Whilst we have less and less of the original type of home mission work, we have more and more of a home mission responsibility in dealing with the rapidly changing order which the second quarter of the twentieth century is witnessing. The problem of the foreigner within our midst—the Mexican, the Italian, the central European, and the problem of the Negro, the Indian, and the French-speaking colonies in Louisiana,—these are great enough problems; but look at the great city problem that emerges today, almost a new problem for the South, and the industrial problem, and the shifting rural problem, and the general problem of materialism—a problem so vast and far-reaching as to challenge the united thought of Southern Baptists. What a task is home missions in 1929! —Christian Index.

Dr. R. B. Gunter, Dr. W. T. Lowrey and Miss Lackey are conducting a school of missions this week in First Church, Laurel.

Pastor W. W. Allred began his meeting at Mize Sunday, with W. P. Blakely of Taylorsville leading the singing. He asks your prayers.

Receipts of the Foreign Mission Board for the past two months have been \$46,824.58 as compared with \$44,271.91 in the same period a year ago.

Junior Colleges are to be established at Decatur in Newton County, and at Scooba in Kemper County, where there have been County Agricultural High Schools.

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THE WORST THING ABOUT SUPERSTITION

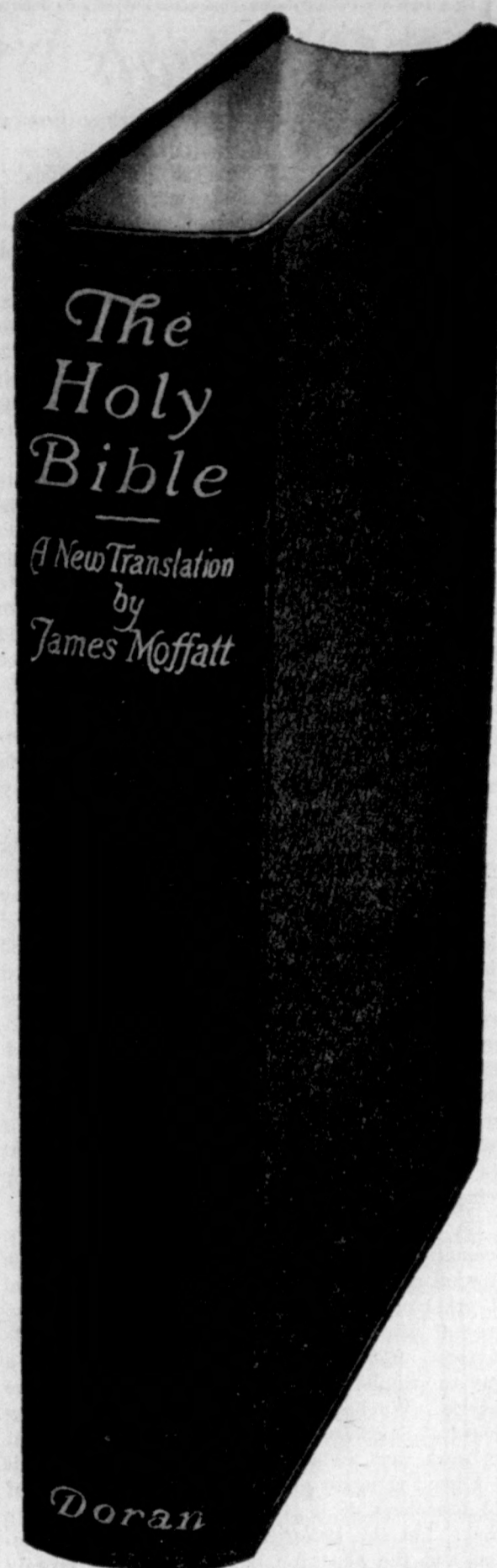
It is no exaggeration to say that superstitious beliefs of one kind or another are to be found in every community throughout our land. That such should be the case among the illiterate should cause no surprise, but that superstition is widespread even among the cultured is indeed astonishing. A census taken in a State University a few years ago disclosed the fact that a very large number of students admitted that they held superstitious beliefs of one form or another. It is reported that one of our State Legislatures has been known to adjourn on Friday morning, refusing to hold a session of that body on Friday, the 13th of the month. And all of us are acquainted with persons of perfectly good gumption on everything else who could never be induced to sit at a table with just thirteen persons.

The Christian Century recently published this interesting paragraph: "The government, it seems, wants to increase the circulation of two dollar bills. Stacks of them have been printed. They are perfectly good legal tender. As examples of the engraver's art they will rate considerably better than the one dollar or five dollar varieties. But the government has not been able to get them into circulation. They are unlucky. Money-chasing Americans would rather carry around two crumpled one dollar bills, or one bill, a fifty cent piece, a quarter, a dime, two nickels, and five pennies, than take chances with the ill fortune which a crisp two dollar bill would be sure to induce. And these same people will go to church next Sunday, fish around in their pockets, draw forth the dime, and feel a ripe glow of satisfaction as they donate it to the uplift of those miserably superstitious beings in India or the south seas."

Superstition seems a foolish and absurd thing, yet few, perhaps, have ever thought of the evil attending it. The worst thing about superstition is this: It substitutes belief in fate, luck, or something else for belief in God. Those who allow superstitious beliefs to control their conduct to any great extent thereby confess that they do not believe that there is a Supreme Being controlling the events of life, but that some strange or mysterious force found in connection with certain numbers, days, places or things has power to control the affairs of men. Those who are superstitious do not fully trust God; those who fully trust God are not superstitious. The next time you are tempted to be influenced by some superstitious belief think of this.

—H. H. Smith.

Ashland, Va.



This is the Bible we are offering for Five New Subscribers

Now is the great season of revivals. Send in the reports of your meetings. Send them promptly; you will have something else to write about at Thanksgiving.

Brother pastor, if you will give your people a chance they will give something in response to the Emergency Appeal of the Bible Institute. If they know the facts they will give the full amount.

Having resigned the pastorate at Coldwater and Como, Brother Francis Judson Chastain accepts the call to Dallasburg Church, Wheatley, Ky. This is close enough to Louisville to enable him to carry on his work at the Seminary for his doctor's degree. This church has had in the past such pastors as W. B. Riley, J. F. Norris, O. J. Chastain, B. W. Hudson and others. Here's hoping him good success and an early return to Mississippi.

Editorials

BAPTIST PENSIONERS

Baptist preachers, along with preachers in other denominations, have in the past suffered in the estimation of many people from the habit of receiving "benefits" of one kind and another which the average man does not receive or expect. This was due, more than any thing else, to the fact that preachers did not generally receive just and adequate compensation for their services. Indeed there have always been some people who did not believe in "paying" preachers for their services.

Many kindly disposed people were willing to make up for this shortage in a preacher's income by giving him discounts or otherwise showing him "favors". However kindly meant this attitude and habit tended to fix a wrong estimate of the preacher in the minds of givers, and to soften the character or undermine the manhood of the preachers. Now that the churches are waking to the fact that a preacher needs a proper support, and are developing a conscience in the matter, the preacher is becoming more independent and the people are expecting him to do and live like other folks. We are getting away from one danger.

But it is altogether possible that in escaping one we are confronted with another. We are now confronted with a disposition which may develop into a habit to pension preachers and denominational servants when they have passed their period of activity. There is need of a word of caution here, possibly several words. These words must be spoken in all faithfulness, courage, kindness and truth, and yet with caution. We must not do injustice to a generous impulse, nor seek to prevent it. We must not do injustice to any man in need of our help, after years of faithful service. But we need to be careful that we do not do injustice to one man or cause, by being generous to another.

We are not citing specific instances for condemnation, we are seeking to prevent the abuse of what may be a good thing. Old preachers and all other old Christians must be taken care of to prevent want and suffering. But it is possible to show appreciation of for past services in a way to cripple present service or prevent future service. We believe in the Relief and Annuity Board of Southern Baptists, and it is not against its work that we are speaking. We doubt if it is a good thing to give as much to take care of old preachers as it is to fit new ones for their work. Let the Relief and Annuity Board function and the need for pensions will be largely eliminated.

We would probably not say a word on this pension matter if things could stop where they are, but when you start the pension business, where are you going to stop? The people are of the opinion that most of our denominational servants get what they are worth. Certainly they get as much or more than the average pastor gets, or the average man in other lines of work. And if this pension habit grows, a large part of our denominational receipts will be absorbed in paying for work which was done long ago and has long ago been paid for. The United States Government, and the people are burdened with taxes today to pay for wars that were fought so long ago they ought to be forgotten. Let us not let our denomination become similarly involved.

If some one is afraid the sentiments here expressed may be unkind or ungenerous, let him know that we are speaking with caution and restraint, even with fear. But with the compulsion of a sense of right. It is true that great corporations pension their men who have rendered long service. Two things may be said in answer

to this. First is that Christianity is not run on the principles of big business. We have had quite too much of that "business sense" paraded before us. One would think from all this talk that one of the twelve apostles must have been a "captain of industry", and Jesus the original Morgan or Rockefeller. What we need is religion and the business will take care of itself. The principle on which the religion of Jesus is run is SACRIFICE. When Christians learn that they will learn to do God's work. Preachers must offer themselves on the altar of God, and not be looking to see what they are going to get for it.

The other thing which needs saying is that the pensions paid by big business are not paid by personal contributions but by the profits of the business. It may be necessary for some more words on this and kindred subjects.

LOOKING AFTER "WIDOWS"

The Bible is plain in its directions about taking care of those who have become dependent through age. Paul writes to Timothy, "Honor widows that are widows indeed". That means support them. Or as Moffatt translates it, "Widows who really need it must be supported from the funds".

But it is just as clear and explicit that people who are dependent from age must be taken care of by their own relatives and not allowed to become a public charge. There are more reasons than one for this: there is plenty to do with public funds without using them when private beneficence should suffice. And family affection and personal pride ought to prevent those having relatives from becoming a public charge.

But what saith the Scriptures? See 1 Tim. 5:4. "When a widow has children or grandchildren, they must learn that the first duty of religion is to their own household, and that they should make some return to those who have brought them up. In God's sight this is an acceptable thing. So lay down the following rules, to prevent any reproach being incurred. Whoever does not provide for his own relatives, and particularly for his own family, has repudiated the faith: he is worse than an infidel" (Moffatt's Translation). Later in the same chapter, on the same subject, Paul says, "Any believer, man or woman, who has widowed relatives, must give them relief; the church is not to be burdened with them; she has to relieve the widows who really need relief".

This language of the Bible is as plain as language can be. No man or woman unable to make a living ought to be a benefactor of the common funds of a church, if he or she has relatives who are Christians and are able to support them. These things are not said with any personal feeling or bias; they are matters of public policy. The funds of a denomination ought not to be used to take care of people who are able to take care of themselves or who have relatives who are able to take care of them.

We are voicing here what many people are feeling and what some are saying privately; but they are things that nobody wants to say, for the man who stands for them even with the Bible in his hands, will draw the criticism of the sentimental or of the selfish. It is a matter of such delicacy that nobody wishes to speak out. But it is a matter of scripture teaching. And, what is of more concern to some people, it is a matter that sooner or later is going to affect our "budget". People will not continue to support a budget indefinitely if they know it is being used to take care of people who ought to take care of themselves, or to be taken care of by relatives.

"Another thing", what is said here about children and grandchildren taking care of the aged and dependent of their own families, will work the other way just as well. Fathers who are able ought to take care of their own children and not make them charges of the denomination for their support or education.

ENDLESS GENEALOGIES AND SPECULATIONS

The Bible is the most up to date book on the market today, and it will be tomorrow and the next day. It is so because it is a timeless book, a book for all ages and generations. The truth it reveals is for all men and all centuries. The problems and difficulties it was intended to meet in the day it was written are in essence with us today. God has spoken the needed word, and has spoken no word amiss.

Are you asking what this has to do with "Endless Genealogies" etc.? Read 1 Timothy 1:3-4. Slowly, now: "Charge certain men not to teach a different doctrine, nor to give heed to fables (myths) and endless genealogies, which minister questionings, rather than dispensation (Stewardship or divine regulation) which is in faith." That sounds modern, doesn't it? Almost like a present day fundamentalist.

Take these words up carefully, "myths," "endless genealogies," "questionings" or "speculations." These words had a very pertinent meaning when they were written and do today if they are properly understood. In this same epistle Paul says to Timothy in closing his letter (and it bears directly on these words), "O Timothy, guard that which is committed unto thee, turning away from the profane babblings and oppositions of the knowledge (gnosis, science) which is falsely so called, which some professing have erred concerning the faith. Notice this at the opening and the closing of the epistle this contrast between "The thing science, and the thing faith". They do not operate in the same spheres.

Paul in his later years was confronted with the gnostics or scientists. The special teaching of these people of that day was the same at that of their successors in our day, namely that God was not the creator of the material universe, but that the world as we see it and know it is the result of a long process of emanations or evolutions which finally brought things to the condition in which we find them now. That whatever is in the world today is the product of a series of things, started a way back yonder, set agoing and kept emanating or evolving until it arrived at its present condition through ages on ages; and will go on from age to age in the same way. These are the "Endless genealogies" and the myths or fables Paul refers to.

He does not try to accommodate his gospel to these "guesses" or questionings" or "speculations" as he calls them. It is of such stuff that Wells' Outlines of History is made. And much of the modern science and philosophy is of the same sort. Paul does not try to reconcile these things with revelations, nor embody them in his system of religion. He says they are dangerous to faith: "which some professing have erred (missed the mark) concerning the faith".

Moffatt translates (Tim. 1:4) "Such studies bear upon speculations, rather than on the divine order which belongs to faith" Speculations here means the searching out or efforts to fathom by human intellect matters which belong properly to faith, which can only be taken in by faith. Recall what is said in the eleventh chapter of Hebrews, "By faith we understand that the worlds (or ages) were framed (brought into systematic and rhythmic order) by the word of God. By faith—that is the only way we will ever know how the thing was done. And Paul tells Timothy that these "interminable genealogies" afford or produce nothing better than myths and speculative inquiries, and do not arrive at the oikonomia of God, his orderly process, his law for regulating the universe as the place in which he dwells, God's method of working, the law of his household.

Dr. George W. Truett preached the commencement sermon for Leland Stanford University, Palo Alto, California.

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TO WHOM IT MAY CONCERN

I am anxious to have a plenary exposition on the following subjects:

1. Which is the stronger tie, blood relationship or marriage?
2. What is Heaven and where is it?
3. What is prayer and its purpose?
4. "The soul that sinneth shall die". What is that death?
5. What is the church, its foundation and purpose?
6. What is love and its purpose?
7. What various ways may the Gospel be preached?
8. What is physical death?
9. How many deaths are there?
10. Can either or both be prevented?
11. If one or both deaths can be prevented, how?
12. What is Spiritual Song of Zion and its purpose?
13. What is Spiritual Friendship and its purpose?
14. Which is the greater murder, physical or moral?
15. What is Sunday School and its purpose?
16. What is the Bible and its purpose?
17. Is the Bible the Gospel, or does it teach it?
18. What is Religion and its purpose?
19. How many Religions are there?
20. As the light of the sun precedes its heat, so the light of the Gospel precedes Grace, and why?
21. What is a Home and its purpose?
22. Does Light or Life precede Regeneration?
23. What is Christianity and its purpose?
24. An active Christian is metaphorically, a Radio. How and why?

—By Capt. A. J. Johnson,
Ethel, Miss., and Wilson, Ark.

READ THE BAPTIST RECORD

1st, Because the regular reading of our denominational paper makes us more intelligent as Christians and Baptists, therefore more useful.

2nd, Because it encourages the reading of the Bible, the Book of books, the most important of all books to the human race.

3rd, Because it aids in unifying our denomination in faith and practice.

4th, Because it exposes error and presents, advocates and defends the truth as it is in Jesus.

5th, Because it encourages regular attendance upon public worship and praise and prayer meetings.

6th, Because it inspires to better living and nobler deeds in all relations of life.

7th, Because it helps to settle differences between brethren in Christ.

8th, Because it is the medium of communication among Baptists of the State; making possible a sympathetic and enthusiastic cooperation in preaching the Word, sustaining missions and supporting the various objects fostered by the denomination.

9th, Because it increases interest in a worldwide gospel propaganda.

10th, Because it promotes love and harmony and happiness in our homes and churches and awakens interest in the welfare and salvation of others. More anon. —C. M. Sherrouse.

Pastor D. W. Moulder writes: Good Hope meeting in Smith County ran from fifth Sunday in June to following Friday night. The preaching was done by Brother S. V. Gullet of Blue Mountain. He was there last year and was invited to come back next year. He is one of our best preachers and soul winners. His messages drew the crowds. Only a few people in this community are not church members. We baptized 23 last year, and five this year, and one other made profession of faith at the last service. We had an old time revival. Many church

Convention Board Department

R. B. GUNTER, Corresponding Secretary

ASSOCIATIONAL MEETINGS

Time	Association	Place
Aug. 28-29	Noxubee Co.	Elim Church
Sept. 3	Lafayette Co.	Philadelphia Church
Sept. 4	Grenada Co.	Hebron Church
Sept. 4	Marshall Co.	Cornersville Church
Sept. 4-5	Benton Co.	Pine Grove. 8 mi. No. of Hickory Flat, Miss, on Benton Co. Highway.
Sept. 5-6	Alcorn Co.	Jacinto Church
Sept. 5-6	Lee Co.	Belden Church, on the Frisco between Tupelo and Sherman
Sept. 5-6	Monroe Co.,	Smithville Church.
Sept. 6	Tippah Co.	Chalybeate Church.
Sept. 6-7	Hancock Co.	Crane Creek Church
Sept. 11-12	Lauderdale Co.	Meridian First Ch.
Sept. 11-12	Yalobusha Co.	Bethel, 3 mi. So. of Water Valley.
Sept. 12	Oktibbeha Co.	Wake Forest Church, one mile North of Sturgis.
Sept. 12-13	Pontotoc Co.	Duncan Creek Church
Sept. 12-13	Sunflower Co.	Indianola Church
Sept. 17-18	Lebanon	Petal-Harvey Church.
Sept. 19	Tate Co.	Mt. Zion Church
Sept. 19-20	Pearl River Co.	Union Church at Caesar, 8 miles West of Carriere.
Sept. 25	Rankin Co.	Mt. Creek Church
Oct. 2-3	Pike Co.	Magnolia Church
Oct. 3	Franklin Co.	Mt. Zion Church
Oct. 3-4	Tallahatchie Co.	Webb Church
Oct. 4-5-6	Neshoba	Dixon Church, 12 miles S. W. of Philadelphia.
Oct. 5	Liberty	Antioch Church, 16 miles E. of Quitman
Oct. 5	Oktibbeha	West Kemper Church
Oct. 8	Copiah Co.	Crystal Springs Church
Oct. 8-9	Carroll Co.	Mt. Pisgah Church

members confessed they were not living for the Lord and promised to live for him. Everybody left rejoicing. I am now at Beulah Church, Simpson County, in a meeting. Brother R. A. Eddleman is preaching. There were five conversions the first service.

Jackson now has a well equipped landing station for air ships and has the promise of passenger service by air both on an east and west and north and south line.

Ramsay Macdonald, the new prime minister of England, was born in poverty. He was brought up by his grandmother in a humble "hut and ben," with a roof of thatch. Three women, we are told, did much in the shaping and developing of his character—his grandmother, his mother, and his wife, all of whom have "gone on."—Ex.

Nine Baptist candidates emerged victorious from the recent English election for membership in the new House of Commons. They are D. Lloyd George, Carnarvon; J. H. Thomas, Derby; Geoffrey Shakespeare, Norwich; Rev. H. Dunnic, Consett; W. Adamson, West Fife; Ernest Brown, Leith; S. P. Viant, West Willesden; Megan Lloyd George, Anglesey; and Morgan Jones, Caerphilly.—Ex.

Dr. W. W. Hamilton of the Baptist Bible Institute was in Jackson Wednesday to confer with pastors about the emergency appeal for the Institute. He is staying his faith in God and the brethren that this emergency will be met with a glad response from all our people. He was in St. Louis last Sunday where the churches welcomed him cordially and assisted him substantially. He will be in Clinton Sunday morning.

- Oct. 8-9 Jones Co. Friendship Church, five mi. S. E. of Ellisville
- Oct. 8-9 Tishomingo East Port, 6 miles East of Iuka
- Oct. 9 10 Union Red Lick Church
- Oct. 10 Bolivar Co. Rosedale Church
- Oct. 10-11 Chickasaw Co. Mt. Olive Church.
- Oct. 10-11 Holmes Co. Goodman Church
- Oct. 10-11 Marion Co. Cedar Grove Church.
- Oct. 10-11 Winston Co. Harmony Church, 10 miles S. E. of Louisville
- Oct. 15 Deer Creek Greenville Church
- Oct. 15 Panola Co. Good Hope Church, 8 miles E. of Batesville
- Oct. 16-17 George Co. Shady Grove Church
- Oct. 17 Leflore Co. Schlater Church
- Oct. 18 Leake Co. Madden Church
- Oct. 18-19 Kosciusko Williamsville Church
- Oct. 19 Walthall Co. Enon Church
- Oct. 22 Montgomery Co. Winona Church
- Oct. 22 Simpson Co. Gum Springs Church, 2 miles S. of Braxton
- Oct. 23 Scott Co. Bethlehem Church
- Oct. 23-24 Newton Co. Liberty Church, 3 miles S. E. of Newton
- Oct. 24 Riverside
- Oct. 24-25 Clarke Co. Quitman Church
- Oct. 25 Jeff Davis Co. Phalti Church, 10 mi. Northeast Prentiss
- Oct. 25-26 KKemper Co. Bluff Springs Church in N. W. part of Kemper County.

We do not have the meeting places and dates of the following associations and would appreciate it if someone would furnish these.

Calhoun Co., Coldwater, Columbus, Covington, Greene, Harrison, Itawamba, Jasper Co., Lawrence Co., Lincoln Co., Madison Co., Mississippi, Mt. Pisgah, Perry Co., Prentiss Co., Union Co., Wayne, Webster, Yazoo, Zion.

There are more attacks from various quarters today on the authority of the Bible than ever before. Efforts are made to undermine it by everybody who doesn't like some particular teaching or command or prohibition in it. These attacks are insidious, being by people who claim to reverence the Bible, but ignore or defy it when it condemns their practices. They are like Joab who took Abner by the chin as if to kiss him with brotherly affection, but used the opportunity to thrust a dagger into his vitals. According to our understanding the people who for one cause or another are advocating women speaking before public assemblies, or apologizing for it are undermining the whole foundation of Biblical authority.

WHAT STANDARD SHALL WE SET?

Whether we will it or not, we in Mississippi are going to set the standard for liberality and loyalty to the Baptist Bible Institute in our contributions on July 14th. We are near the Baptist Bible Institute and know of its splendid service as a preacher and Christian worker training institution and of the magnificent contribution it has made as a missionary agency to New Orleans and vicinity. If we come forward on July 14th with a worthy offering in response to the emergency appeal, then it will not be hard to convince the Baptists of the other states that the institution is worthy of our most loyal support and that a real emergency exists. If we fail, we put the whole future of the emergency campaign in great jeopardy. We simply must not fail. Let every pastor, every church and every Baptist rally to this appeal.

—A. F. Crittendon.

TEN FACTS TO REMEMBER CONCERNING THE BAPTIST BIBLE INSTITUTE

1—The Baptist Bible Institute was launched by The Southern Baptist Convention at its annual session in New Orleans in 1917. It was founded to train preachers, singers, missionaries, church secretaries, directors of religious education, and laymen for efficient service in the Kingdom of God.

2—The physical equipment and location of The Baptist Bible Institute is such as to justify pride on the part of Southern Baptists. Twenty-three buildings constitute the plant. Its location is ideal. The beautiful buildings, the majestic old oaks, the academic atmosphere, all give it a poetic and romantic setting for the great work that it is doing. The plant for many years was the home of the famous Sophie Newcomb School for Girls.

3—The Baptist Bible Institute is our baby Christian-training station. It is only eleven years old. Like all of our historic and influential Baptist schools it has passed and is still passing through the testing period. All of our great old Baptist schools had to struggle for place and prestige. Each one in the beginning of its history was thought by some to be unnecessary. Each one again and again had to answer the questions, "Why?" "For What Purpose?"

4—The Baptist Bible Institute needs to be adequately presented to Southern Baptists. The School was not begun as an experiment. If it was, its eleven years of service has proven that the experiment needs to be continued as long as Southern Baptists have a Kingdom-building program. The service that The Bible Institute has rendered in New Orleans alone during eleven years justifies all that Southern Baptists have done for the School. If Southern Baptists become well acquainted with the work and worth of The Baptist Bible Institute during the current Convention year, all that it needs now and in the future will be given by loyal Baptist men and women who appreciate the School.

5—The Baptist Bible Institute is located in the largest city in the South. New Orleans is our most challenging mission field in the Homeland. No more challenging field is known across the seas. The wisest move that Southern Baptists ever made to capture New Orleans for Christ was when they planted there the Bible Institute. In eleven years Baptist churches in New Orleans have grown from six to sixteen and Baptist church membership from 1,200 to 5,000. The greatest agency for the evangelization of New Orleans is the Baptist Bible Institute.

6—In this day when Baptists are retreating at some points, if the program of retrenchment and retreat should include the Baptist Bible Institute, it would be the most calamitous retreat to our mission program. The Roman Catholics are advancing in many parts of the world. Since the World War the Catholics have been militaristic and exceedingly aggressive. In New Orleans, the greatest Catholic center in this country, the Baptists are making unusual progress at this time. To strengthen the Institute at this time means to strengthen the agency through which this progress has been made.

7—The Baptist Bible Institute has had two presidents. Dr. Byron H. DeMent was the first president and is now teaching in the School. Dr. W. W. Hamilton, the present head, has been a builder everywhere. For many years Dr. Hamilton was pastor; also for many years connected with the Evangelistic Staff of the Home Mission Board. During his pastorate in New Orleans the St. Charles Avenue Baptist Church was built, one of the most beautiful church buildings in the South. The Baptist Bible Institute under Dr. Hamilton receives the wise guidance of one of our most faithful and beloved of Southern Baptist leaders.

8—In its emergency appeal to Southern Baptists for \$150,000.00 it is obeying the will of The

Southern Baptist Convention, and in its appeal to the Baptists of Mississippi the Institute is obeying the will of The State Board of the Mississippi Baptist Convention. The appeal is going through the pastors to their churches. In this policy the Institute is observing in spirit and to the letter the policy of The Southern Baptist Convention and the practices of the New Testament. The Baptists of the South are being given a chance to lift the pressing financial burden off of the Bible Institute.

9—Mississippi Baptists are near the Bible Institute. Mississippi had 38 students enrolled last year. Louisiana and Mississippi furnished half of the students last year. On July 14th Mississippi and Louisiana will have the opportunity to reveal to the remainder of the South what they think of The Baptist Bible Institute. What they think will largely determine what the other states do during the current Convention year.

10—If the pastors of Mississippi will give this worthy cause their wholehearted support and the people are given a chance on July 14th to contribute, the offering will be generous, and stimulating to the other states. Give Baptist people the facts and a chance and they will always do the right thing.

—R. L. Bolton.

CHRISTIAN HEART DISEASE William James Robinson, A.M., D.D.

When a man's heart shows weakness his life is endangered and a good physician will sometimes give stimulants to aid the heart to function. When one's condition is normal nature supplies all the stimulants the heart needs. It is very unwise, even dangerous, for a normal man to take any kind of heart stimulants.

Religiously many Christians have weak hearts. They have lost interest in spiritual things, their fervor is almost gone, they find no joy in the service of God and the work of the Lord is dragging. They have a name to live and are dead to the things of the Spirit. They have left their first love. This condition is very prevalent now. Earnest laymen and godly ministers realize something must be done.

A decline in spirituality is always revealed by an increasing interest in carnal things. Loss of spiritual joys is evidenced by interest in worldly pleasures. These two symptoms are evident to every observer and the malady back of them in all of its hideousness is apparent to every one. It is entirely possible that Christians were never so rich as American Christians are today, never more given over to worldly pleasures, never so lacking in spirituality, never confronted by such inviting opportunities and never under such heavy responsibilities. Everything considered it is probably true that never before have American Christians been so negligent of their duty as now.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "If ye love me keep my commandments." "Ye are my friends if ye do whatsoever I command you." These passages tell us what conditions should prevail and clearly reveal our hearts as the source of right conditions.

"And because iniquity shall abound, the love of many shall wax cold." "Where your treasure is there will your heart be also." "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." These passages describe the conditions that are prevalent: and the source is in the hearts of men.

The malady is apparent. Christians are suffering from heart weakness—spiritual fatty de-

generation. "The care of this world, and the deceitfulness of riches, choke the word, and it becometh unfruitful." There is no lack of recognition of this desperate malady and vigorous efforts are not lacking to cure it.

As religious leaders have recognized the dangers of Christian heart failure they have been vigorously applying artificial stimulants. Ritualism, splendor, organization, sensationalism, new methods, special days, eccentricities, freakish services, even taxing genius to do something to attract or to say some new thing. One would think everything conceivable had been tried and yet the condition is not improved, but every one concedes it is growing worse all the while.

"Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered?" There is a balm in Gilead and there is a physician there. "God is our refuge and strength, a very present help in trouble." "Lo, I am with you always, even unto the end of the world." There is a remedy that is a never failing specific. We must turn the hearts of our people back to God in fervent love and deep humility.

"Be ye clean, that bear the vessels of the Lord." A clean leadership in every department of Christian activity is a necessity if we are to regain spiritual fervor. So long as we tolerate worldly minded leaders we will continue to be handicapped and artificial stimulants will be used by them to the further injury of our hearts. Whoever functions publicly in religious exercises, it matters not what his office may be—class secretary, teacher, departmental superintendent, chorister, soloist, deacon, minister, or even usher—his character and conduct should be above reproach and so pronouncedly correct as to adorn the doctrines of God.

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity." Drunkards never become sober men so long as they gorge themselves with intoxicants; and drug addicts never become strong men so long as they keep themselves charged with opiates; and our churches will never be the greatest possible forces for righteousness so long as they are permeated with lovers of iniquity.

The sun has some dark spots, but they are so eclipsed by its brilliance that they can only be seen by the aid of powerful telescopes. Our churches should be so glorious for righteousness as to overshadow all their dark spots of iniquity. This is practical. It can be done. The welfare of society demands that it be done.

Let us hear James: "Draw nigh to God, and he will draw nigh to you. Cleanse your hands ye sinners; and purify your hearts ye double minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up." There is enough balm in that to heal all our diseases and make our Baptist forces a conquering host.

"Not by might, nor by power, but by my spirit, saith the Lord of hosts." "Return unto me, and I will return unto you, saith the Lord of hosts." "I am the Lord: that is my name; and my glory I will not give to another, neither my praise to graven images."

The early disciples were sent forth to "preach the word"—herald it with authority—an edo depend on the Holy Spirit to come upon the people in power. "I have planted, Apollos watered; but God gave the increase." This is the divine method and the only one God will honor.

We must conform to God's will if we are to have his blessings. Let us be done with artificial stimulants and put God to the test. Demand that our ministers "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." Let our ministers insist that our laymen "do justly, and love mercy, and to walk humbly with" God, and

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all of us seek the guidance of the Holy Spirit and fellowship with God. There is nothing more or less we can do. If this does not bring the blessing nothing we can do will.

"And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will show you today: for the Egyptians whom ye have seen today, ye shall see them again no more for ever". "Man's extremity is God's opportunity". But man has not reached his extremity till he has complied with God's will both in spirit and in act. Then, and not till then, is he privileged to "Stand still and see the salvation of the Lord".

We shall wander on and on into darker darkness becoming more and more entangled in the labyrinths of our follies till we do this; but the day we humble ourselves as a people and cry out in sincere humility to the Lord "Thy will be done" a glorious day will dawn and victory shall be ours.

AN OLD TESTAMENT VERSE By James E. Dean

"He that sinneth against me wrongeth his own soul: all that hate me love death" (Proverbs 8:36).

The word here translated "sinneth against" meant originally "to miss" the mark or object aimed at. And it has been happily suggested that the original meaning would fit here better than the later derived meaning "to sin". It would then read, "He that misses me wrongeth his own soul", a very true and suggestive statement. It might be added that there is nothing in the original language to represent our preposition "against", though in other places it is represented by a Hebrew preposition.

The word translated "soul" means practically no more than "self" in this connection, and so we may again amend and read, "He that misses me wrongeth himself". The same word is used in Isaiah 5:14, "Hell hath enlarged herself", as the King James version has it. The American revised version says, "Hell hath enlarged her desire". But nobody would dare to make it read, "Hell has enlarged her soul", though it is the regular word translated "soul".

The general idea of sinning is expressed also by two other Hebrew words. One means primarily to be faithless or rebellious, and this is the one found in the first Psalm, "Blessed is the man who walketh not in the counsel of the ungodly", that is, the rebellious. The next line uses the same word as Pr. 8:36, "Nor standeth in the way of sinners", that is, those missing the mark. Another word is usually translated "to commit iniquity", that is, to act crookedly.

Baptist Bible Institute, New Orleans.

Brother Arthur Flake in the Standard opposes women's teaching men's classes in Sunday School on the ground of expediency. A reference to the Bible on that subject would have settled the matter more satisfactorily. Read 1 Cor. 14:32-7.

Immanuel Church at Hattiesburg on last Sunday extended a call to Rev. Harry L. Spencer, and it is understood that he will begin his work with them on the first Sunday in August. He is a Mississippian, alumnus of Mississippi College, and of the Ft. Worth Seminary, a man well endowed, endued and equipped for his work.

The Northern Baptist Convention in Denver did not approve the report of the Committee on Cooperation between the Northern Baptists and the Disciples, but continued the committee with some changes in its personnel. Dr. Anderson of Newton Center, Mass., opposed the report on the ground that some Disciples were sacramentalists, with whom Baptists have an irreconcilable conflict. Dr. Anderson also did not wish to alienate Southern Baptists, who would not stand for such union.

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget
"Every member of every church contributing every week to every cause, in proportion to his ability"

TITHES AND OFFERINGS AS RECORDED IN THE BIBLE

(Continued from last week)

5. Priests.

(1) Priests chosen.

A. Aaron and his four sons, Nadab and Abihu, Eleazar and Ithamar, and their sons after them were chosen of the Lord to be priests. No one could be a priest except Aaron and his sons and their sons after them (Ex. 28:1; Lev. 8:1-36; Num. 17:1-18:1).

B. Two of Aaron's sons, Nadab and Abihu, were killed by a fire from Heaven because, instead of obeying the command of God, they offered "strange fire before the Lord" (Lev. 10:1, 2; Num. 3:4; 26:61).

C. The other two sons of Aaron, Eleazar and Ithamar, were faithful to the Lord and ministered in the priest's office (Num. 3:4).

D. Aaron died just before the children of Israel entered into the promised land because Aaron was, like Moses, unfaithful and obeyed not the command of God at the waters of Meribah (Num. 20:24-29; Deut. 10:6), and his son, Eleazar, served in his stead.

(2) Duties of priests.

A. They bore the iniquity of the sanctuary and of the priesthood (Num. 18:1).

B. They camped before the tent of meeting, and guarded the vessels of the sanctuary (Num. 18:3; 3:38).

C. They kept the charge of the sanctuary and of the altar and served in the sanctuary and at the altar (Num. 18:5, 7).

D. They offered up the sacrifices of the people on the altar, and assisted them in their worship (Lev. 3:2 ff).

E. They blew the trumpets for signals throughout their generations (Num. 10:8).

F. Eleazar was prince of the princes of the Levites, and had oversight especially of those who had charge of "the oil for the light, and the sweet incense and the continual meal-offering, and the anointing oil, the tabernacle and all that was therein, the sanctuary and the furniture thereof" (Num. 3:32; 4:16). He held this position until Aaron died, after which he served in Aaron's stead (Deut. 10:6).

(3) The support of the priests.

A. The priests were not allowed to possess any land, nor were they allowed to enter into any sort of business for themselves. The Lord promised to support them as long as they obeyed Him, and they were to depend upon Him for their support (Num. 18:20).

B. The first-born of all the cattle of the children of Israel were given to the priests for their support (Num. 18:15-20).

When the Levites were chosen and dedicated to the service of God, they were required to give up and to dedicate all their cattle to God. God in turn gave all the cattle of the Levites to the priests for their support instead of all the first-born cattle of the children of Israel (Num. 3:41-45).

C. Five shekels for each of the first-born of the children of Israel over and above the number of Levites were given to the priests for their support.

When God chose the Levites from among the children of Israel instead of all the first-born of the Israelites, there were two hundred and seventy-three of the first-born of the children of Israel over and above the number of Levites. To redeem them, the children of Israel were required to give five shekels for each of the two hundred and seventy-three of their first-born, or a total of one thousand three hundred and sixty-five

shekels. All of this money was given to the priests (Num. 3:46-51).

D. All the first-fruits which were dedicated to God were used for the support of the priests (Num. 18:12; Deut. 18:4).

E. The shoulder, the two cheeks and the maw of every sacrifice of the children of Israel were used for the support of the priests (Deut. 18:3).

F. The offerings of the children of Israel were used for the support of the priests and their families:

(A) All of each sin-offering was used for the support of the priests and their sons (Lev. 6:26, 29; Num. 18:9).

(B) All of each trespass-offering was used for the support of the priests and their sons (Lev. 7:6; Num. 18:9).

(C) Of each peace-offering, the breast and the right thigh were used for the support of the priests and their sons (Lev. 7:31-34). The remainder of the peace-offering seems to have been eaten by the one offering it, and by those who were dependent upon him.

(D) All of each meal-offering, except a handful from each offering, was used for the support of the priests and their families (Num. 18:11).

(E) All of each wave-offering was used for the support of the priests and their families (Num. 18:11).

(F) With but one exception, all of each heave-offering was used for the support of the priests and their families (Num. 18:11). The tithe of the children of Israel was offered as a heave-offering, but it was used solely for the support of the Levites. The priests did not receive, for their support, any part of the tithe of the children of Israel (Num. 18:24).

(G) A goodly portion of each thank-offering was kept by the priest that offered it for the support of himself and family (Lev. 7:12-14).

(H) All the tithe of the Levites was used for the support of the priests and their families (Num. 18:26-28).

Even should no public collection be taken in your church for the Emergency Appeal of the Baptist Bible Institute, don't fail to send in your offering.

All contributions made to the Baptist Bible Institute in response to the Emergency Appeal should be sent to Dr. R. B. Gunter, Secretary, Box 520, Jackson, Miss. Indicate that it is for The Baptist Bible Institute.

Rev. and Mrs. Cornelius Monroe Morris of Columbus, announce the marriage of their daughter, Miss Ethel Mae, to Mr. Leonard Lee Martin, July 1st. They will make their home in Macon.

West End Baptist Church at West Point was organized June 30 with W. A. Kyle pastor and W. H. Byrd, W. W. Stafford and Francis Freeman, deacons; Miss Desmer Young, clerk, and W. H. Byrd, treasurer.

Help the Baptist Bible Institute—the greatest missionary school in the neediest mission field. Special Emergency Offering Sunday, July 14.

Brother M. L. Shannon of Pontotoc writes that their church is trying out the unified services, eliminating the fifteen minutes between Sunday School and preaching service. We should like to hear from all churches that are trying out new plans of work and worship.

Mississippi Woman's Missionary Union

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Numbers of times during the Ridgecrest Y. W. A. Camp Mrs. Cox, our W. M. U. President, said to the girls, "The flowering moments of the mind drop half their petals in speech." How true this is when I sit down to express in words the experiences of the Y. W. A. Camp. I'm sure we've never had a more earnest crowd of girls than were there this year. It was a joy to look into their faces as they were gathered together in the different sessions presided over by the consecrated leaders—and see written there the convictions that they had been created in Christ Jesus for the good deeds which are prepared before hand by God as their sphere of action.

Mrs. Cox in her vesper services talked to us about Adventuring with Christ on the World's Highway. She proved to the girls that Christ is allsufficient to the one who accepts Him as a traveling companion along the highway of life. In her own inimitable way she pointed out the by-paths that allure us along the way, yet at the same time she opened up to our visions the uncomparable opportunities and privileges that come to those adventuring with Christ on this Highway. Each evening as we watched the girls come away from the vesper services we knew the Psalmist spoke the truth when he said, "Look to Him and you shall beam with joy."

Dr. Denham gripped our minds and hearts each morning as he expounded the eighth chapter of Romans. We were made to realize that we are more than conquerors through Him that loves us—because of His Spirit that works within, producing an outward life that is pleasing to God. Numbers of times we were lifted to the mountain tops as he pictured to us the Christians' privileges in the unfailing help of the Spirit and the unbroken chain of grace. He drew back the curtain and gave us a glimpse of the coming glory as he closed his discussion.

Our missionaries (both home and foreign) used the time in giving these young women a challenging knowledge of Christ's world program.

Do you wonder now that I urge each Y. W. A. organization from year to year to take advantage of the great feast that costs so little in dollars and cents and is worth so much to our girls in a spiritual way. Our Mississippi girls were par-excellence and I believe will prove a real asset to our Y. W. A. work here at home.

Time nor space will permit me to speak of the other great features, such as Miss Mather's leadership, "Ma Harris's" work as counselor, Miss Mallory's visit and the uplifting effect of the mountains themselves; but I will leave all this for your imagination to work out. "Surely we were made to sit together in heavenly places."

—Fannie Traylor

Time for associations is nearing. Sisters, please let this office know as soon as practical the time set for the meeting of your association. State place, and tell whether the W. M. U. will meet at a separate time and place.

How are you coming with your Royal Service subscriptions? We are still behind a bit over half our suggested apportionment, and the year is half gone. Let us see to it that we do not fall so far behind we will never catch up. Indeed let's get so well ahead that there will be no

danger of lagging in the race. Our women NEED Royal Service.

While speaking of subscriptions of Royal Service, surely we shall not neglect "The Window", World Comrades and The Baptist Record. It was fine at Castalian to hear so many sisters express themselves as to the value of our periodicals. "For lack of vision the people perish." May it never be so said of our W. M. U.

An Interesting Rally

Just a word of our quarterly rally at Ripley June 25th. Mrs. Carl Nance, Young Peoples Leader had charge of the young people's program. It was her first effort and it was quite a success. The talks were all good and each organization was represented. The Chalybeate Sunbeams gave a fine demonstration. The R. A. boy made a good talk as did the G. A. girl. The Y. W. A. gave the playlet "Hanging A Sign".

Mrs. Wales spoke on Sunbeam work, It's Value. Bro. Edmonds on "The Value of Christian Training" and Mrs. Aubrey Street read a paper that is well worth publication, "My Responsibility for the Missionary Training of our Young People". Mrs. Edmonds conducted the Sunbeam demonstration and sang a solo. The pastor, Bro. Parker, was helpful.

Of course the lunch of the Ripley W. M. S. was up to their high standard—about one hundred per cent.

Assembly Notes

The Assembly just closed was in many ways an occasion to be remembered. While the attendance was not large, the folks were congenial. The Faculty seemed to have the "happy faculty" of winning each student and each listener in a highly sympathetic way. Everybody carried away a Spirit of genuine joy that will linger long in hearts.

One special feature was the presenting to our beloved Juanita Byrd a travelling bag to help her on her journey to Shanghai in the near future. By request the presentation words are here given. It would be far better to give her response, which came so beautifully from out her overflowing heart; but nobody took them down, except in Memory's casket, where the essence lingers.

TO JUANITA BYRD

When a bit of a girl, and you wanted to aid,
 Dear Mother, on whom many burdens were laid,
 Do you now call to mind, when she smilingly told,
 Her wee little Daughter, "There's the bag you
 may hold"?

You know nothing at all of that keen Yesteryear,
 When Father went forth from the home he loved
 dear,

To labor for God. But the times are untold,
 That you've welcomed him back—clasping his
 bag to hold!

When the "Byrds' Nest" was built in that dear
 College Dorm,
 How quickly you wove it in just the right form
 For a Home: But e'en as 'Twas cast in the mold,
 You and Sister were left with the school bag to
 hold.

And now from a Far Away Land comes a Call;
 And because You are ready—we each and we all,
 Are thrusting you forth to its duties untold,—
 Knowing well with what joy the bag there you
 hold.

But Beloved, we long to have a small part
 In this Greatest Adventure,—at least as you
 start;

And since we're not given a surplus of gold,
 Just accept with our love—a bag you may hold.
 M. M. L.

From Miss Mallory

Dear Friend:

This morning a telegram came from the Montgomery office with the sad news that Mrs. Stake-ly last night passed from earth to Heaven and that the funeral will be tomorrow. Flowers will be sent in the name of our Union and I will plan to attend the services. While it is all inexpressibly sad, still it is a sweet release to her tired body. The first time I ever saw Mrs. Stakely was 21 years ago this summer, during the annual meeting of the Alabama W. M. U. of which she was president. At that time she was really ill but nevertheless she presided with dauntless courage. All through the intervening years she has had to struggle against ill health and yet we know how finely she has wrought in Kingdom work.

Recently our Union lost another devoted friend and former officer—Miss Elizabeth Poulson of Baltimore. For four years she was a member of the W. M. U. Executive Committee, serving during half that time as assistant corresponding secretary. Mrs. Lowndes kindly saw that flowers were sent in the name of the Union.

The questionnaires have been returned concerning the interchange of two of the month's topics as thus changed are as follows:

January "Foundation Stones"
 February "The Homeland—Our Heritage"
 March "Beyond the City"
 April "Around the World in 85 Years"
 May "Christianity Answering Today's Needs"
 June "How Help the Negro?"
 July "Leading Many to Righteousness"
 August "Notable Native Christians"
 September "In Union There Is Strength"
 October "Your State and Mine"
 November "A New Day in an Old World"
 December "They Followed the Star"

Your friend,

—Kathleen Mallory.

SUGGESTED LEAFLETS Supplement to Program August—The Frontier

	Cents
Amelida (A Play, Adults and Children).....	25
An Order for An Easter Hat.....	2
A Sheaf of Stories.....	5
"Will the Line Hold".....	3
The Promise Calendar (Devotional).....	5

Rev. John A. Green died at Foxworth a few days ago. He was a native of Pennsylvania, but has been in Mississippi for several years. Brother Green was ordained to the ministry late in life, but served zealously and efficiently a number of churches in South Mississippi.

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board

Baptist Building
Jackson, Mississippi

R. B. GUNTER, Cor. Sec'y
P. I. LIPSEY, Editor

SUBSCRIPTION: \$2.00 a year, payable in
advance

Entered as second-class matter April 4,
1918, at the Post Office at Jackson, Missis-
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RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a word,
which must accompany the notice.

East Mississippi Department

By R. L. Breland

Dedication Services

On the fifth Sunday in June the
writer was with the good people of
Hazel Baptist Church, Newton Co.,
in the dedication of their new church
building. This church was organ-
ized Oct. 16, 1906, with ten mem-
bers, two men and eight women.
The presbytery consisted of Elders
W. B. Sansing, W. M. Yarbrough
and W. M. May. For these 23 years
this church has been worshipping in
the school building. They have
been longing and praying for a
house of worship. Last year a
faithful few determined to have one.
They went to work and gave till
it hurt, and now they have a nice
little church house.

The first service was held in the
new buildnig June 16th, the pastor
Rev. Egbert Breland, preaching. The
church paid as it went, a good idea,
and on June 30th this completed
house was dedicated to the Lord for
service. Dinner was served on the
campus and fully 500 persons were
present. The writer preached the
sermon at the eleven o'clock hour,
the pastor led the dedication prayer.
Then the writer preached at 3:00 p.
m. and at 8:00 p. m. It was indeed
an enjoyable day to this poor man.
He was pastor in these parts for
twelve years and he spent much of
the day in happy communion with
his former paritioners and living
over again the happy days that are
past. The best friends he ever had
live in these parts. He loves them
devotedly, and they seem to love
him.

This church now has about 90
members. More than 150 have been
baptized into the fellowship of the
church since its organization. Many
have died, many have moved away
and some have been excluded. Bro.
Henry C. Rush, one of my boyhood
friends and acquaintances, was for
nearly twenty years the clerk. Bro.
A. N. Morgan was the first deacon
of the church, one of the charter
members, and is still a deacon. The
other deacons are F. G. Harris, Levi

Gibbs and M. E. Tillman. Nine
ministers have served as pastor: W.
B. Sansing, who organized the
church and was its first pastor, W.
E. Hathorne, N. A. Edmonds, R. L.
Breland, F. M. Breland, Bro. Mott,
Bro. Murphy, J. S. Laird and now
E. A. Breland. The writer was the
pastor for eight years.

The pastor will do the preaching
in the revival meeting at this church
beginning the second Sunday in
July. To Bro. E. D. Pace more
than any other one person is due the
credit for the building of this new
church house. He had other good
helpers, but when all others lagged
he kept on and just would not "say
fail". The Lord will reward him.
May His blessings be upon these
dear people.

Rev. A. N. Thomas of Philadelphia
is assisting Pastor E. A. Breland in
a revival meeting at Pine Ridge
Church, Newton Co., this week.

The revival meeting closed out at
Lake June 30th. Pastor J. L.
Hughes was assisted by Dr. E. H.
Marriner of First Church, Hatties-
burg. Reports are that a good
meeting was had.

Among those who attended the
Hazel dedication the fifth Sunday
was Mrs. Nancy Graham of Beulah
Baptist Church, Newton Co. She
is a daughter of Rev. A. Gressett, of
sacred memory, formerly one of the
leading preachers of east Missis-
sippi, the editor of the Southern
Baptist, published for a while at
Meridian, and the founder of the
A. Gressett Music House of that
city. She was accompanied by her
son, E. L. Graham, daughter Susie,
and grandson, Ervin Graham, Jr.
A woman of blessed memory is she.

Mrs. Brooks, the mother of Rev.
Earl Brooks of Missouri, and sister
of G. S. Jenkins, of Forest, who has
been an invalid for many years was
able to be at Hazel, attended by
her kind husband. Let us hope and
pray that she is on the road to bet-
ter health.

Rev. W. E. Farr, of Grenada has
recently closed a splendid meeting
at McCool, with a large number of
additions to the church.

The revival meeting begins at
Oakland next Sunday. Rev. W. R.
Cooper of Drew will do the preach-
ing and Rev. Johnnie Breland of
New Orleans will lead the singing.
Both come well recommended.

Owing to a conflict Rev. J. E.
McCraw cannot help in the tri-
church evangelistic campaign in
Yalobusha County the third week
in July and Rev. E. S. Flynt will
preach at New Hope. We are ex-
pecting great things of the Lord in
these meetings. Pray for us.

I have had the delightful pleas-
ure of reading Dr. Conner's exposi-
tion of the Epistles of John recent-
ly. It is a delightful book and true
to the teaching. Get it of the Book
Store and read it. It will do you
good.

Rev. Bryan Simmons and his
singer were at DeKalb, Kemper Co.,
last week in a series of meetings.
He is at Coldwater, Neshoba Co.,
this week, will be at Anderson
School House near Canton next
week, and at Sylvarena ten miles
west of Water Valley the fourth
Sunday in July, then at Spring Hill
near Oakland the first Sunday in
August. Bro. L. G. Kee is singing
for him this Summer.

REVIVAL McCool, MISS

We have just closed a very help-
ful meeting of ten days at McCool,
Miss. Dr. W. E. Farr of Grenada
did the preaching. Farr is a preach-
er of no mean ability; his messages
of the New Testament type, con-
vincing, convicting and powerful.
Dr. Farr is not only a great preach-
er but he is a great yoke fellow to
work with. All the Christians show-
ed a great co-operating spirit. Bro.
Youngberg the Methodist Minister
attended nearly every service and
helped in many ways.

The singing was done by our local
talent. I have never known a more
faithful choir, they were always
ready, happy and on time at every
service. Some of the visible results
were, the Lord gave us seventeen
additions nine for Baptism and eight
by letter and our people greatly re-
vived. To our Heavenly Father be
all the praise. With faith in God
we take courage and press on.

—John B. Perry, Pastor.

MARTYR OR SNEAK?

By Ernest H. Cherrington, LL.D.,
Litt.D, General Secretary, World
League Against Alcoholism

Let wets boldly and publicly vio-
late the laws to enforce the
Eighteenth Amendment if they de-
sire the American people to believe
in their sincerity when they claim
the right to break a law which they
assert is a violation of liberty. Let
them invite the police or other prop-
er authorities to witness such vio-
lation. Let them submit to arrest,
plead guilty in the courts, offering in
mitigation no pleas save that they
believe their liberty has been invad-
ed. Let them accept whatever sen-
tence the court imposes and serve
such sentence without asking pardon
or probation. Then they may con-
vince some of their sincerity. Then,
and only then, they may be accept-
ed as martyrs to principle rather
than as fettered victims of the drink
habit or of the greed habit.

The furtive patron of the crimi-
nal bootlegger is scarcely a heroic
figure. The flurry which has dis-
turbed so-called social circles when
a bootlegger's list has been discov-
ered by the police has been one of
the most laughable commentaries on
the sincerity and courage of those
who finance liquor criminals. The
world salutes Ajax defying the
lightning, but when Ajax hides be-
tween feather beds at the first roll
of thunder, he deserves jeers and
not cheers. The advice of a sneak
and a craven is not likely to be ef-
fective with the people of a nation
which honors the true sport, the gen-

uine hero and the courageous mar-
tyr.

The recurrent outcry against the
use of "spies" and "snoopers," so
frequently raised by patrons of the
bootlegger, is a confession of cow-
ardice as well as guilt. The law-
abiding citizen is not afraid of an
officer of the law in uniform or out
of it. The frank, honest rebel is
honored even by the foes he is
fighting, so long as he wages his
war openly and not treacherously.
The laws of modren warfare recog-
nize the rights of insurgents, but
they must be open insurgents. They
cannot hide themselves in ambush
but must openly display their ban-
ners and advertise their belliger-
ency by their uniforms. To these
are accorded the honors of war, even
in defeat. They may be shot as reb-
els, but they will not be hanged as
criminals. Thus far, the violators
of the prohibition law have been
conducting themselves as frightened
criminals rather than as convinced
defenders of principle.

Help the Baptist Bible Insti-
tute—the greatest missionary
school in the neediest mission
field. Special Emergency Of-
fering Sunday, July 14.

GIRLS, Make your teeth gleam

sparkling white and clean with eminent
Dentist's Tooth Paste. Write today for
generous Trial Package FREE, with illus-
trated catalogue finest quality Tooth Brushes
and Dentifrice in combination packages,
also Kiddies' Kits, at strictly Economy
Prices. You may have friends who would
like to earn money selling these packages
in spare hours. We guarantee all goods
to satisfy or money refunded. Write now,
Portland, Maine.
DEPYRO LABORATORIES, 27 Free St.,

HEALING HUMANITY'S HURT

A True Hospital Story

Social workers found three
girls, ages 7, 10 and 13 years,
living in unspeakably horrible
physical and moral surround-
ings. All three children were
ill and were likely to slowly and
painfully die. The District At-
torney appealed to us to take
them, give them needed hospi-
tal care, and seek a home for
them in a Christian atmos-
phere. He said he begged "in
the name of common humani-
ty, and the gentle Christ." The
Judge of the Juvenile Court is-
sued the order, and the chil-
dren are with us. (The Judge
is a Baptist, a member of our
Hospital Commission.) Truly
they need hospital service, if
they are to live—poor, starved,
ignorant little things!

Will Baptists of the South
help defray the necessary cost
of these little homeless chil-
dren? We have no income for
free work: but we will be your
medium of service.

A Dollar Will Help

SOUTHERN BAPTIST HOPITAL

New Orleans, Louisiana

The Sunday School Department

SUNDAY SCHOOL LESSON

July 14, 1929

Ezekiel Teaches Personal

Responsibility, Ezek. 33:7-16

(From Points for Emphasis by H. C. Moore)

Golden Text—Each one of us shall give account of himself to God. Rom. 14:12.

1. The Word of Warning must be given by him who is responsible for its proclamation. (1) The call of the watchman is personal and specific. God speaks to him directly as a son of man in thorough sympathy and common touch with his fellow men. His position is indicated. He is stationed as a watchman whose business was to watch and to warn. And his especial charge was the house of Israel. (2) The message to the watchman was also explicit. He must with attent ear listen only to the word that came to him from the mouth of Jehovah. From no other source must he receive instructions. (3) The duty of the watchman was to transmit to his people the warnings direct from Jehovah. No false warning should be given. No false assurance should lull them to sleep. Where there was danger they should be told of it. (4) The failure of the watchman would be doubly disastrous. The warning which divinely came to him would not be sounded to those in danger. In consequence they would suffer and die. But let not the watchman think that under such circumstances he could escape. His blood would be required of the victim of his unfaithfulness to duty. (5) The faithfulness of the watchman was commanded and expected. It was his duty upon being divinely warned to sound the trumpet of alarm. He must also urge those in danger to turn from their evil ways. If however they deliberately disregard his faithful voice and go down to their death, the watchman is guiltless and his soul is delivered of any penalty.

2. The Message of Mercy must be given to those who are responsible for its acceptance or rejection. (1) The objects of mercy are sinners who feel their guilt and depravity. They do not now shift upon their fathers the responsibility for their sufferings. Yet in their despair they inquire the way of life. (2) The assurance of mercy is not lacking in such a dark hour. God solemnly avers that he not only has no pleasure in the death of the wicked but that it is his wish and joy that the wicked should turn and live. Indeed he pleads with infinite patience and persuasiveness that they repent of sin which ends in death and find the joy of endless life. (3) The availability of mercy is graciously revealed. Grant that one is righteous as a rule; yet his righteousness cannot save him when he sins. Grant that one is wicked through and through, yet his wickedness shall not destroy him if he turns away

from it with sorrowing soul. So the righteous cannot trust in his goodness, for if he commits iniquity as certainly he will, his good deeds will be forgotten since he must perish as a sinner. Yet every one must be saved, if saved at all, by the mercy of God. (4) The acceptance of mercy is necessary to avoid the sentence of death pronounced upon the wicked. There are two simple things required: the first is to turn from sin in penitence and in faith; and the second follows, for we must bring forth fruit worthy of repentance. Proofs of a change of heart through the acceptance of divine mercy are indicated by the prophet. The new convert will restore to the owner the pledge of garment or other necessity for his comfort. He will make restitution for any moneys or goods taken by theft or fraud. He will walk according to the standards of upright living. He will abandon evil habits and strive to commit no iniquity. (5) The reward through mercy is glorious. The saved sinner escapes the penalty of death. The guilt of no sin stands against him upon the divine ledger. He shall surely live, not only a bare existence but the abundant life of spiritual power and peace and prosperity.

ATTENTION INTERMEDIATE WORKER

Do you realize June 30th closes the third quarter of the Sunday School year? Probably at the beginning of the year you resolved to reach the Standard for your department or class. How do you stand? Do not fail to put forth a supreme effort to reach this by the close of the fourth quarter if you have not reached it thus far.

Check Up

We urge every department, every class, to check up for the third quarter. Do not fail. Note points you have failed to reach and make a special effort on these the last quarter.

Send Application Blank

Having checked up, should you find you have reached all points write your State Secretary for an application blank for recognition as Standard. When filled out and properly signed, return immediately to him. Your State Secretary will approve this if all right. He will then mail to this office, at which time, if found satisfactory, recognition will be mailed to you.

Visiting Report Cards

See page 61 in "Building the Intermediate Department".

"Whenever a pupil is away on a vacation or for other reasons, and wishes to make a report to his own Sunday School, he should use the Visiting Card, form 120. These should be given to the teacher, who should give the pupil credit in his Class Book and then turn the Visiting Cards over to the department

secretary, who should keep them with the Class Cards. The pupil's grades, as shown on the Visiting Cards, should be included in the class average for the quarter; also in the department average. Therefore, although his absence is recorded against his class and department weekly reports, his individual record is included in the quarterly averages."

—Intermediate Department
Baptist Sunday school Board.

PROSPECTIVE TOBACCO LEGISLATION

On June 10, the United States Senate received a shock. Senator Smoot introduced a bill to amend the Food and Drugs Act of June 30, 1906, by extending its provisions to tobacco and tobacco products.

He said he introduced the bill because "the manufacture and sale of tobacco products are matters that affect the public health and welfare of millions of our population"; that "various drug products are contained in tobacco"; and that "false and deceptive statements made through advertising media in the interest of tobacco products should be brought under government regulation."

In introducing his bill the senator delivered a scathing address in which he charges the tobaccoists with indulging in "an orgy of buncombe, quackery, and downright falsehood and fraud to create a vast woman and child market for their products."

The No-Tobacco League prints the senator's address in full in the July issue of The No-Tobacco Journal. It has also organized a nation-wide campaign to get individuals and groups of people in all the states to petition Congress to pass the bill.

Any one interested in having a part in the campaign in this matter so vital to the "public health and welfare of millions of the population", can obtain copies of the senator's address and suggested form of petition by writing to the No-Tobacco League, Box 578, Indianapolis, Indiana, and enclosing five cents for postage.

THE WAHALAK MEETING

We began our meeting here Sunday night, June 23rd. Bro. Bryan Simmons came to us Monday evening and remained till Friday morning, preaching and teaching as but few men can do. Rains and sickness interfered, but many of us were greatly blessed by these services. Bro. Kee, who is to be with Bro. Simmons through the summer as song-leader, was with us two days, and did splendid service as leader of song and the devotional services. Brethren Simmons and Kee began revival services at DeKalb Friday evening. Our meeting

Kill All Flies! THEY SPREAD DISEASE
Placed anywhere, DAISY FLY KILLER attracts and kills all flies. Neat, clean, ornamental, convenient and cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed. Insist upon
DAISY FLY KILLER
from your dealer.
HAROLD SOMERS, Brooklyn, N. Y.

at Wahalak closed Friday evening with Bro. W. E. Hardy, pastor of Shuqualak, preaching a good closing sermon. We are glad to have this fine young preacher and earnest worker to be our neighbor pastor.

We feel that much good was accomplished by this meeting. Conditions seem much better. We shall expect visible results later. This is a little mission church in a needy field. Pray for us.

Truly, —C. E. Bass, Pastor.

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MR. R. F. STAPLES
Ridgecrest, N. C.

The Children's Circle

Mrs. P. I. Lipsey

My dear Children:

Here I am, away over in Ridgecrest, North Carolina, nearly 700 miles away from you. Look on your map, and see if you can find me. It is a long journey, across more than half of Mississippi, Alabama, Georgia, South Carolina, and into North Carolina. But it's worth coming for. On the porch where I'm sitting, I can see seven mountain peaks, and that's not all there are. It makes me think of the verse in the Bible that says, "As the mountains are round about Jerusalem". Do you know the rest of it? "So the Lord is round about his people." And then, the girls who are here now, nearly 300 of them, I think! Dressed in pink and blue and white, green and yellow and lavender, they look like a lot of flowers scattered all about. They are just as sweet as they are pretty, too, and there are no strangers here, we all talk to each other. There are a good many people who aren't girls, and yesterday a gentleman said to me, after he had asked me where my home was, "Mississippi! Why, I'm from Laurel! Yonder's my wife: I must introduce her to you." Last night, a lady said, "I'm from New Orleans. I should say I do know Dr. Lipsey." So you see, I am not among strangers, but friends. This is a great place for eating and sleeping. At the table, everything tastes so good (because it is), and at night, I've been to so many meetings that I'm glad to go to bed: the air is so cool that before I know it, I'm asleep.

Now I must stop, and get ready for something else. Try to keep cool. Goodbye to you all. Don't forget the B. B. I. girl while I'm gone. I'll soon be back.

With love,

Mrs. Lipsey.

Moses: Ex. 2:1-10

Times have changed since Joseph, governor of Egypt, took his two little boys to see his old father, Jacob. Do you remember the little boys' names? These are all dead now, and there is a new King of Egypt, who had forgotten all about what Joseph had done for Egypt. The Israelites became so many that the Egyptians were afraid of them as an enemy nation. So the King commanded that when a little boy was born in an Israelitish family, he should be killed. One day, a baby boy came into the home of Amram and Jockabed, (Ex. 6:20) and they and the two other children, I am sure, were delighted with him. He was a beautiful child, but they were afraid to tell any one about him, for fear he would be killed. Do you see how his mother kept him a secret for three whole months? Anyhow, she did, but at the end of that time, the baby would cry out so loud that she knew she could not hide him any longer. So she did a strange thing: instead of trying to carry him away off somewhere, she made a plan by which he was taken right into the palace of the King! Making a little basket-boat for him, she put him into it and took him down to the place on the river where the Egyptian Princess went to bathe. Jockabed, the mother, knew the Princess could not keep from loving the precious baby. And so it happened, for when she had the baby brought to her, and looked into his bright, dark eyes, all drowned in tears, she said first, "Why, this is one of the Hebrews' children", and the next thing was, "I don't care who he is, he's mine!" So sister Miriam, who had been left to see

what happened, came up and asked if she wanted a nurse for the baby. I think the Princess knew very well that the eager young woman who offered herself as nurse so quickly was the baby's mother, but she allowed her to take him home with her, and we may be sure that little Moses had the best nurse a baby could have. I don't know how long it was she could keep him, but long enough, perhaps, for her to teach him some of the things that the Lord had done for his people. When she took him to be the son of Pharaoh's daughter, she was willing to do so, because she knew that it was a place for him of safety and honor, and these things his mother could not give him.

My dear Children:

"East or west, home is best". Don't you believe it? I have just gotten home, after a pleasant visit to North Carolina, and home looks mighty good to me. Last week was the time for the giving of the boys' prize, but as I was not here, that was put off until this week. The prize for June, on How to Make a Birdhouse, goes to Willard Mills, Lucedale, Miss., and I am sending it to him today, with love from Mr. and Mrs. P. I. Lipsey, Jr., and from me. The prize is a very ornamental small knife, with two sharp blades, and I hope he will like it. I wish there were two prizes, first and second, for a very close second in the contest is Archie Donald Graham, of Hattiesburg.

The prize-winning letter will be found below, and also one from Jeannie Howe Lipsey, in which she tells us that she and her mother are coming "home" soon. I think they will get here about the last of August. Pretty good writer for an eight-months old girl, isn't she? I will try to get in next week a report of how we stand on Miss Gladys' fund. Don't forget about her. She deserves all we can do for her.

With love,

Mrs. Lipsey.

Prize-Winning Letter

Lucedale, Miss., June 26th, 1929.

Dear Mrs. Lipsey:

I was in Jackson last week, but did not know where Dr. Lipsey's office was, so I did not get to see you. Went to the Orphanage, and drove by the Asylum, Baptist Hospital and several other places. I think Jackson is a beautiful place. I hope I'm not too late with "How I Built My Bird-House". Daddy gave me a white pine cheese box about 6 in. wide and 12 in. long. I wanted white pine because it's soft and easy to whittle. Then I cut three doors in one side for the front, and then cut 2 pieces just to fit, for partitions, so as to have 3 rooms. Then I cut 2 pieces in the right shape for each gable end. Then cut 2 solid pieces for the roof, letting the front way to build a bird house, but makes a real nice bird house, and I'm sure I'd get the prize if you could see it.

Will send more money next time I write. With much love,

Willard Mills.

This letter makes me want to make a bird house, Willard. I hope you have put your bird-house up in your yard.

Lucedale, Miss., June 26, 1929.

Dear Mrs. Lipsey:

I was in Jackson last week, but did not know where Dr. Lipsey's office was, so I did not get to see you. Went to the Orphanage, and drove by the Asylum, Baptist Hospital and

several other places. I think Jackson is a beautiful place. I hope I'm not too late with "How I Built My Bird-house". I'm sure I'd get the prize if you could see it. Hope I win, anyway. Will send more money next time I write. With much love,

Willard Mills.

Sorry not to have seen you. But as you had a good time, I hope you will be coming again.

Coffeeville, Miss., June 26, 1929.

Dear Mrs. Lipsey:

I am a little girl 5 years old. Have brown eyes, dark complexion and brown hair. Of course, I am too young to read The Children's Circle, but I hear Mamma talking about the B. B. I. girl. I have 2 sisters and 1 brother. I go to S. S. nearly every Sunday. I am sending \$1.00 for the B. B. I. girl. Your little friend,

Martha McCormack.

Never too young to do good. That's a good start and I thank you.

Oxford, Miss., R. 3, June 24, 1929.

Dear Mrs. Lipsey:

As you published my first letter to The Children's Circle, I am writing again. I am sending \$1.00 for the B. B. I. girl. I am the youngest of five children. My three brothers are grown and sister is too. She is at Blue Mountain College this Summer attending Summer school. I'll have to start to school the 12th of August. I have a pet calf, a puppy and five cats. I enjoy The Children's Circle. Many good wishes to all. Your little friend,

Hosea Holcomb Locke.

There's some advantage in being the youngest and while you pet the calf and the puppy and the cats, I'm sure the others pet you. Thank you for helping.

Tchula, Miss., June 24, 1929.

Dear Mrs. Lipsey:

It's been sometime passed since I was with you, but just the same I'm interested and read all the letters each week. Always glad to see a letter from Miss Gladys, Mrs. Lipsey. As it is not likely that we shall see Miss Gladys, can't we have her picture on the page? Please. I hope we may. I go to S. S. every Sunday I can, and always stay for preaching. We have a good preacher, Bro. Dykes. Mrs. Dykes is our G. A. Leader. We had a picnic about 3 weeks ago. Went out in the country to a pretty little creek. Had a picnic lunch with lots of lemonade. Sure did have a good time. Lots of love for every one. I'm the same little girl,

Juanita Ballard.

P. S.—I'm sending 50c for the B. B. I. girl.

That's a good suggestion about Miss Gladys' picture, and I hope her modesty will not prevent her sending it. Thank you for helping.

Walthall, Miss., June 28, 1929.

My dear Mrs. Lipsey:

I want to write again if I may. I surely do enjoy The Children's Circle. School has been out since the last of April. I am still taking music, but will have July and August for a vacation. I plan to spend some time of it with my Grandmothers. Both live about 8 and 10 miles from me. My sister and I have both had whooping cough since school was out, but are most well now. The workmen are building us a new school-house. We surely are glad. I will study 4th grade next year. I will be 9 the 9th of October. I have a little bulldog for a pet. Her name is Boots. Sometimes she gets mad and bites me. I read the Bible Study. Love to all the children and you a lot, Mrs. Lipsey.

Mary C. Tabb.

You have a fine way of spending the Summer. Part work and part play. I know you have a good time.

Merigold, Miss., June 21, 1929.

Dear Mrs. Lipsey:

I am a boy 9 years old. I am in

the fifth grade. I go to Sunday School every Sunday. My teacher is Mrs. Jones. I like her fine. I have a brother and a sister. I am sending fifty cents to the B. B. I. girl. With love,

Sam Roberts, Jr.

P. S.—I am sending 50c for my sister and brother too.

That's a good letter and a good contribution, and I thank you.

London, England, June 21, 1929.

Dear Mrs. Lipsey:

Here I come again to the Children's Page which I enjoy so much. Or maybe it's my parents who enjoy it so. We are such close friends I get mixed up sometimes.

I've got a puzzle, Grandma, for you and the children. The other day when our cat was playing by me, I said: "Tcht!" Mother declared I was saying "Kittie". Father said no, I was saying "Rats" to give the cat a thrill.

Now what do you think, Grandma, and what do the children think I said? To the one who gives the best answer, I will bring a nice present from London.

Yes, I'm coming home for a visit. I am tired of nightingales and radios which keep me awake at night. I want to get back to Mississippi, where I can hear the sweet notes of the mocking-bird and the buzz of the mosquito.

But, I'm afraid you won't know me, Mrs. Lipsey, I've grown so. Yes, my youth is slipping away and I am nearly eight months old already. Oh, why must I lose my happy babyhood! Within another month I'll be big enough to spank.

Goodbye, Grandma. Hope to see you soon.

Jeannie Howe Lipsey.

Perhaps you were taking cold, Jeannie dear, when you said, Tcht! But don't expect any spankings when you get home. We don't believe in them.

Philadelphia, Miss., R. 5, June 25th, 1929.

Dear Mrs. P. I. Lipsey:


Enclosed you will find twenty-five cents from the Junior Girls' Sunday School Class at Coldwater Baptist Church. We are taking an offering every Sunday for that purpose. You may use it for the B. B. I. girl or for the Orphanage, just where you need it most. We expect to send in an offering each month. Yours for service, (Miss) Juanita Johnson, Teacher.

That is a good plan of yours, Miss Juanita, and will teach the children to give. I hope you will come again soon. I am giving your money to the B. B. I. girl, as we are trying now to raise the money we have undertaken for her. Thank you.

Help the Baptist Bible Institute—the greatest missionary school in the neediest mission field. Special Emergency Offering Sunday, July 14.

"Aren't you afraid the birds will eat your seeds? You ought to put up a scare-crow."

"Oh, it's not worth it. There's always one of us in the garden."



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DEDICATION OF CROWDER BAPTIST CHURCH

Sunday, June 30, was a day that has been looked forward to with much pleasure and thankfulness for the members of the Crowder Baptist Church. We have labored for seven years to raise the indebtedness (\$4,500.00) on our church building. Last December we reached the goal and made the final payment and now we have dedicated the house to the Lord.

The following program was rendered under the leadership of Rev. J. R. G. Hewlett.

He Lives On High, by congregation, followed by singing Onward Christian Soldiers. Prayer was offered by Mr. Albert Stubbs. Then all joined in singing All Hail the Power of Jesus Name. The history of the church was read by Mrs. J. M. Mann. The offertory, Rock of Ages, by Miss Irene Nelson. Rev. W. E. Lee of Como preached the dedication sermon, his text being The New Testament Church. Rev. J. W. Lee of Batesville prayed the dedicatory prayer. All joined in singing How Firm a Foundation. Rev. W. E. Lee dismissed with prayer.

The church was organized June 19, 1919, by Rev. L. F. Gregory of Shelby, Miss., with 27 members and ordained five deacons. Bro. Gregory was extended a call, which he accepted, to serve the church, and we worshipped in the school house, having service each first Sunday, and Sunday School with the Methodists. Bro. Gregory served the church until the fall of 1920, and resigned. Then Rev. W. E. Lee was called to serve us, and in October, 1921, he launched a campaign to erect a new church building, which was successfully finished, and we began worship in it July 6, 1922. On that day, Bro. Byrd from Jackson came and organized our Sunday School. Mr. G. C. Grubbs was elected Sunday School Superintendent and served until the latter part of 1923. During our revival in 1923, Mr. Albert Stubbs was born into the Kingdom and when Mr. Grubbs resigned as Sunday School Superintendent, Mr. Stubbs was elected Sunday School Superintendent and served until February, 1926. He was new in the Kingdom work, but the Lord used him graciously. Through his consecrated and faithful efforts our Sunday School grew rapidly and we feel many souls were saved under his leadership and we owe to him the progress of the Sunday School, and a greater part of the church, financially as well as spiritually. Bro. Lee served the church until the latter part of 1927, and we feel that words fail us when we try to express our profound gratitude to him for his sacrificial and ever faithful service. We owe to him more than anyone the growth of the church. His service spiritually and financially was a great pleasure, and we know his first thought in his work is to honor and glorify our Master. During his seven years' service here we have on record, (our record is incomplete) 427 added to the church,

and we feel safe in saying that one-third of these were born into the Kingdom. Bro. Lee resigned the latter part of 1927, and Rev. J. P. Neel served the church during 1928, having eight added to the church. Mr. W. P. Knight has served as Sunday School Superintendent since March, 1926. Bro. J. R. G. Hewlett is our efficient pastor for 1929. We are very grateful to everyone who had a part in the construction of our church, financially as well as spiritually.

—Reporter.

DIFFERENCE BETWEEN BAPTISTS AND CAMPBELLITES (From News and Truths)

1. Campbellites teach that baptism is a condition of salvation; Baptists teach that salvation is a condition of baptism. Acts 10:47.
 2. Campbellites teach that baptism washes away sin; Baptists teach that the Blood of Christ washes away sin and that too at faith and before baptism. 1 John 1:7.
 3. Campbellites teach that the new birth is consummated in baptism; Baptists teach that men are born again by receiving Christ by faith. Jno. 1:12-13.
 4. Campbellites deny the personal, direct immediate work of the Holy Spirit in the new birth; Baptists teach that men are born again by the Word and the Spirit and that, both in the Old Testament and New Testament days the Lord saved men the same way, namely, by the sanctification of the Spirit and the belief of the truth. Ezek. 37:1-14; 2 Thess. 2:13.
 5. Campbellites teach church salvation; Baptists teach salvation wholly through Christ, that Christ saves through faith and that none but those already saved have any right to church membership. A. 2:47.
 6. Campbellites reverse the order of repentance and faith and put faith before repentance; Baptists follow the universal Bible order and tell men they cannot believe until they have first repented. Matt. 21:32.
 7. Campbellites teach that men are saved wholly by works; Baptists teach that men are saved wholly by grace, through faith, apart from works, but wholly as a gift of God. Rom. 4:5-8.
 8. Campbellites teach justification by works; Baptists teach justification by faith. Rom. 5:1, 4:5; Gal. 2:16.
 9. Campbellites teach the Christ dishonoring doctrine of apostasy; Baptists teach the Christ magnifying doctrine of a once-for-all salvation through the finished work of Jesus Christ. John 3:36, 5:24, 10:25-27, Rom. 8:28-39.
 10. Campbellites teach open communion, ruling elders, the government of the church a monarchy, infant purity, Arminianism and a host of other soul destroying heresies, which the Bible and the Baptists deny.
- Campbellites teach the grievously false doctrines of Pelagius. They

deny original sin. They deny the necessity of grace for the salvation of the infant. They assert complete free will. They assert Adam's fall injured himself only and not his posterity. Among the so-called evangelical believers, none are farther from the Baptists than the Campbellites.

A SAD DEATH

Grady Cartwright, age 18 years, near Magee, on the fourth day of July, was carelessly shot and killed. Several persons were on the creek fishing, when he put his gun to his breast and told a girl to pull the trigger. He said the gun was not loaded. She said, no. He told another girl to pull the trigger. She did, and the ball went through his heart, and he was dead in a moment. He joined the Baptist Church five years ago at Bethlehem, when I helped my son, C. S. Moulder, in a meeting. He moved his membership to Pine Grove Church. He was buried at Sharon Cemetery. The Lord comfort the family.

—D. W. Moulder.

Guest (angry at having been kept waiting at the station): "So you had difficulty in finding me, eh? Didn't your master describe me?"

Chauffeur: "Yes, sir; but there are so many bald-headed gentlemen with red noses."—Life.

A young lawyer pleading his first case, had been retained by a farmer to prosecute a railroad for killing twenty-four hogs. He wanted to impress the jury with the magnitude of the injury.

"Twenty-four hogs, gentlemen. Twenty-four; twice the number there are in the jury box."

"You're always meddling with something," complained the irate father. "Why don't you grow up and be a man?"

"How can I?" objected little Willie. "Ma allus makes my clothes so tight."—Epworth Herald.

The other day small sister came home from school proudly flourishing a paper. "It's a composition about Socrates," she said, handing it to mother with a grand air. "Teacher told us about him, and then we wrote it. You can read it if you want to." And mother read: "Socrates was a great man. He was sort of a tramp. He told everybody what to do, and they gave him poison."—New York Sun.

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President, Newton, Miss.

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BLUE MOUNTAIN COLLEGE

Blue Mountain, Mississippi

One of the three standard senior colleges belonging to Mississippi Baptists.

For more than half a century Blue Mountain College has been an outstanding center of Christian influence.

Exceptional faculty of experts trained in the best colleges, universities, and conservatories of America and Europe.

The town of Blue Mountain contains the two highest elevations in Mississippi, one of which is the beautiful hill known as "Blue Mountain". It is on the slope of this hill that the College is situated.

Campus of forty acres, with springs of pure freestone water flowing about one hundred thousand gallons daily. Swimming pool and concrete tennis courts on the campus. College golf links adjoin the campus.

Three beautiful brick buildings erected in 1928. Two brick dormitories are operated on the self-help plan where students may reduce their expenses considerably.

More than two thirds of the rooms in our four dormitories were reserved by check during the month of May for the regular session beginning next September. It seems certain that we shall not be able to accommodate all the students who will apply for admission.

Write for new catalogue.

LAWRENCE T. LOWREY, President

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

Leakesville Reorganizes

Recently Bro. Wade Smith held a tent meeting in Leakesville and one of the results is that the B. Y. P. U.'s are re-organized in the Leakesville church. A letter from Mrs. Arthur Turner brings this report and we are delighted to re-enroll these unions. Mrs. Turner is the leader of the Junior union.

Leland Has New Educational Secretary

The Leland Church is to be congratulated on having as one of their regular salaried workers Miss Eleanor Ellis as Educational Secretary. Miss Ellis is a graduate of Mississippi Woman's College and all through her college years was very active in B. Y. P. U. work. We may expect her to spend much of her time and efforts in this field of religious Education and we can look for some good results from her work. We were glad to see her with representatives from the Leland church as Greenville for the District B. Y. P. U. Convention. We shall hear from these unions all along now with good reports we feel sure.

And The Work Grows

Several new Associational B. Y. P. U.'s have come into existence during the last few weeks. Clarke County was organized the fifth Sunday. Lafayette was organized the First Sunday as was Simpson. Miss Annie Averett represented the B. Y. P. U. Department at Enterprise when the Clarke county associational B. Y. P. U. was organized, Bro. Talbert represented us at the organization of Simpson county and Aubert J. Wilds helped get the Lafayette county meeting started. All of these have been organized before, but for various reasons had not had their meetings regularly and had to be re-organized. In addition to these newly organized associations there were a number of others holding their quarterly meeting the fifth Sunday. These meetings will mean much toward the promotion of the work and the advancement of the kingdom.

Reports Are Coming In

This is the report receiving time, and the faithful unions are sending in their reports. We are not ready at this time to announce the Honor Roll but hope to do that in a week or two. We wait until the fifteenth for that, hoping that all reports will be in by then. If your union has not reported, now's the time to send it in. Be A-1 or Be Ashamed.

First Announcement via The Baptist Record

Solomon said "There is nothing new under the sun" but this is announcing something new to this generation. THE FIRST SOUTH-

WIDE B. Y. P. U. CONFERENCE is to be held in Memphis December 31-January 2. This meeting will be under the auspices of the B. Y. P. U. Department of the Baptist Sunday School Board, Nashville, Tennessee. Everything modern in methods of Christian training will be included in the program and we are expecting a great crowd of the following representatives—Pastors, Educational Directors, State Associational and City B. Y. P. U. officers of Intermediate B. Y. P. U.'s, Officers of Junior unions, Leaders and Sponsors of Junior and Intermediate unions, Members of all committees of all unions and any others that are interested in B. Y. P. U. that has not been listed in the above. MARK THE DATE ON YOUR CALENDAR. MISSISSIPPI MUST HAVE THE LARGEST STATE DELEGATION.

How About a Tithers Band

What can the Missionary Committee do? We have that question sometimes, and one answer is they can organize a tithers band in the union. That seems queer, doesn't it? For a non Christian would certainly think that every Christian was a tither. Sad is it that all are not, and therefore, it will be a good work of the Missionary committees to begin this splendid service by educating the members in this doctrine. Start the band, make a list of the present tithers in the union, put the list up in the B. Y. P. U. room and add to it those who from time to time will agree to tithe.

December 31-January 2. Red letter days.

A Few

There are still a few who do not use all the material supplied them for the programs. Some good unions never use the "Extra Material" given in the back of the Quarterly. We feel that this is perhaps some of the best material furnished the members on program. If you are guilty, begin now to use it and see the difference in the program value. The Missionary Pilot in the Home and Foreign Fields always points you to splendid extra material, The B. Y. P. U. Magazine is another source of special helps and the Editorials given in The Baptist Record will prove splendid extra help for many of the programs given in the quarterly. DON'T BE ONE OF THE FEW, use these extra helps.

Now is the time to re-organize that union that used to be in your church. It went dead last fall when the roads got bad and has not been restarted. The roads are good now so take advantage of them. If you wait for the other fellow to make this move the move may never be made.

Mississippi Woman's College

A Standard College for Young Women. A Full Member of the Association of Colleges and Secondary Schools of the South, which is the Official Accrediting Agency of the Southern States.

Member of the Mississippi Association of Colleges; Southern Association of Colleges for Women; Association of American Colleges; American Council of Education.

We are now ready to accept reservation fees of \$12.50 each for rooms in Love Cottage, Dockery Hall, Johnson Hall and Ross Hall. The rooms in Love Cottage and Dockery Hall are run on the self-help plan, and, therefore, lower in price. Rooms will be assigned in order of application.

Every advantage needed for the development of Christian womanhood. Here your daughter will be grounded in the fundamentals of the Christian religion. Student body large enough to have the enthusiasm of numbers, not large enough to prevent giving personal attention to each student.

The very highest advantages in Piano, Violin, Pipe Organ, Speech Arts, Art, and Home Economics. Elwood S. Roeder, Director of Music and head of the Piano Department, Barbara Stoudt-Roeder, head of the Voice Department, are well known in musical circles in the United States. They have been with the Woman's College eight years. One of the two State Music Normals carried on in the summer is located at the Woman's College.

The earlier the reservation for a room, the more satisfactory will be the location of your daughter.

For new bulletin and view book address

J. L. JOHNSON,
Hattiesburg, Miss.

Hinds-Warren Associational B. Y. P. U. has its meeting the third Sunday in July.

Grenada county Associational B. Y. P. U. has special meeting fourth Sunday in July. Their regular meeting was first Sunday in July.

The Jefferson Davis County Quarterly W. M. U. met with Hepzibah Baptist Church June 27, 1929. This is the last quarterly meeting of the year. We have had three very inspirational meetings this year. One of the pleasant features of our meetings is that our women respond so nobly and enthusiastically when they are assigned parts on the program. If they cannot serve, they see that some one else does the work. Especially can this be said of our young people. This fact was thoroughly demonstrated through message in song by the Bassfield girls and a playlet entitled The Ideal Girl by Prentiss G. A. S.

We also have some faithful pastors, for whom we are very grateful. These are Rev. J. O. Buckley, Rev. J. B. Quin and we also had Rev. W. R. Haney of Prentiss Baptist Church in our last meeting.

Our annual meeting will be held with Prentiss Baptist Church, Friday before the second Sunday in Sept., 1929.

—Esther Sinclair,
Sec. Treas.

If you are an author and have suffered the ignominious rejection of your manuscript with a curt "We have no use for this," or even if you are no author, you will appreciate the following rejection slip sent to a certain well-known author by a

firm of Chinese publishers. The author in question was almost completely reconciled to the rejection of his book when he read as follows:

"We have read your manuscript with boundless delight. By the sacred ashes of our ancestors we swear we have never dipped into a book of such overwhelming mastery. If we were to publish this book, it would be impossible in the future to issue any book of a lower standard. As it is unthinkable that within the next ten thousand years we shall find its equal, we are, to our great regret, compelled to return this too divine work and beg you a thousand times to forgive our action."

"Getting out a magazine is no picnic. If we print jokes folks say we are silly. If we don't, they say we are too serious. If we publish original stuff, they say we lack variety. If we clip from other papers they say we are too lazy to write. If we stay in the office, we ought to be out hunting up news. If we hunt up news, we are not tending to business in the office. If we wear old clothes, we're stingy. If we wear new ones, they're not paid for. Like as not, someone will say we swiped this article from another magazine. We did."

"How did your daughter pass her examination?" asked one mother of another.

"Pass!" was the answer. "She didn't pass at all. Perhaps you wouldn't believe it, but they asked that poor girl things that happened long before she was born!"

HILLMAN COLLEGE

NOTED FOR GOOD CARE OF GIRLS

Enrollment limited to 125 Beautiful campus
"Happy, Home-like and Healthful"

Two new brick dormitory units to be built this summer
76th year. Oldest college for girls in Mississippi

Directors of Piano and Voice have had extensive training in America
Rates remarkably low

Member, Mississippi Association of Colleges,
Southern Association of Colleges for Women, and
American Association of Junior Colleges

Offers the combined advantages of Jackson, the Capital City, and
Clinton, the cultured college center

For catalogue address

M. P. L. Berry, President, Clinton, Mississippi

HILLMAN COLLEGE NOTES

Hillman College was represented at the Southwide Y. W. A. camp at Ridgecrest by one delegate. Girls from the leading schools and churches of the South were at Ridgecrest. Miss Juliette Mather, Miss Kathleen Mallory and Mrs. W. J. Cox were the ladies who brought inspiration to the girls, while Dr. W. E. Denham of New Orleans inspired them daily in Bible studies. Dr. Denham endeared himself to all. He held many private conferences with students seeking guidance.

Hillman's new brick dormitory units are fast assuming shape. The dark red brick fit in beautifully on the lovely campus, nestling among the trees. The idea of small units for the girls is gaining in favor, according to President Berry, who keeps a sharp look-out for the comfort and happiness of his "chillun".

State B. S. U. President Elmer Prichard is attending the Southwide Baptist Student Retreat at Ridgecrest, under the leadership of Frank Leavell. Hillman is represented there, also, and the state president hopes next year to see Hillman take her place in the Mississippi College B. S. U. program, where Hillman girls are needed to counsel and help the boys at M. C., according to the state president.

One girl from as far away as Missouri has enrolled already at Hillman, others being still in correspondence. More requests for catalogs are coming in.

BEMIS BAPTISTS HAVE GREAT REVIVAL

The Bemis Baptist Church has just closed the greatest revival in the history of the church, with 129 additions; there were 75 for baptism. There were baptized 63 Sunday afternoon and the others will be baptized Tuesday of this week. The church was strengthened in every way and the people greatly revived. Evangelist Geo. W. Wilburn, 1677 Lawrence Street, Memphis, Tenn., did some great preaching. Brother Wilburn believes in preaching the old time gospel and is a great soul winner and church builder. Brethren who need help for revivals make no mistake in getting him. He is an untiring worker and wins the confidence of all the people. Those converted in his meetings go to work for the salvation of others. He can get more church members to work in his meetings than any man I ever knew. At the very beginning of the revival services he started three prayer meetings, and the new converts would be saved at one evening service and lead in prayer at the next service.

He also helped me put our church on a better financial basis by assisting in launching the budget, which will go far beyond anything the church has ever done in finances. They also gave the pastor a \$420.00 raise in salary, and plan to greatly increase mission offerings. Brother Wilburn is a strong supporter of all of our denominational work, and urged the people to subscribe to the

state paper. He is a friend of the pastor and will be long remembered by the people of Bemis.

—W. A. West,
Pastor Bemis Baptist Church

BACK TO MISSISSIPPI

I leave Florida tomorrow (Tuesday) for Louin, Miss., where I go to deliver the family reunion address on July 4th. There are about 100 of us Waldrups thereabout. On Thursday evening I am to begin a meeting at Foulkes, where the Rev. T. J. Waldrup serves as the under-shepherd of the flock. And on July 13th we go (he and I) to Old Union out in Smith County, where he also serves and where Uncle Jimmy Johnson and William Thigpen and Clarke and West and Hitt and Carter and Tom Martin the first and a host of others have served so well in their day. The Lord willing I shall be with the Rev. Silas J. Rhodes at Burnside in a meeting at one of his churches on the 26th of July. In the meanwhile Dr. A. J. Holt of Arcadia, Fla., who is well known and much beloved by our Baptist Zion throughout the South, will supply for me at DeLaney Street, Orlando, Fla.

I will not have much time for rest and recreation during the month, but it will be a real treat to me to be back in Mississippi and among my kinsfolk and boyhood friends and their generation.

Please be advised, Brother Lipsey, that my address is R. 19, Box 50-B, Orlando, Fla.

Thanking you and continuing to love you as a brother in Christ, I am, cordially yours,

—T. E. Waldrup.

BELZONI

Pastor Josiah Crudup of Belzoni sends us the following news item:

We have just closed a most delightful and profitable series of meetings in our church here. Brother B. L. Davis was with us and did the preaching. Brother Davis is a strong preacher and a very fine gentleman. Our people were delighted with his gracious Gospel messages, and with his fine social qualities in our homes and on the streets.

The singing was led by Prof. E. A. Crudup, son of Pastor Crudup. This was his first effort in this capacity, but he took up his work and carried it through like a veteran. As a soloist and as a leader in congregational singing we have had no better help.

Both these brethren won the hearts of our people completely, and their services here will be long remembered.

As a partial result of the meetings twelve new members were baptized into the fellowship of the church last Wednesday night. Others came in by letter.

We anticipate a great fellowship service at the noon hour tomorrow, Sunday, at which the right hand of church fellowship will be extended to the new members by the body of the church.

Noxubee County Association met at Concord on the 2nd of July. Subject, Prayer.

Talk on Prayer, by the Superintendent.

Devotional by Mr. Estes, pastor Brooksville Church, interspersed with song, scripture reading and prayer.

The following program was rendered:

Secret Springs of Power Prevail Over Life—Brooksville.

Pray Ye—A New Song—Even Praise—Shuqualak.

Prayer—A Talk—A Place of Prayer—Macon Seniors.

Pray Ye—Steadied by Accepted Guidance—Anne B. Edwards Society, Shuqualak.

Jesus Teaches His Disciples to Pray—Mashulaville.

Prayer—The World's Greatest Force—Concord.

The Sin of Neglecting to Pray—George Leavell Society, Brooksville.

The Prayer Alphabet—Shuqualak.

Special Music—Mrs. Hardy, Mrs. Steel—Shuqualak.

We Can—We Will—George Leavell, Brooksville.

A prayer chain was made, each person selecting the name of a missionary and writing the name and address on a slip of paper, each link added making the chain and each person presenting a sentence prayer for the missionary they had chosen.

What Is a Full Graded W. M. U.? —Brooksville.

Reading Poem—Prayer—Shuqualak.

A collection for the Baptist Bible Institute was taken up, after which the Association was dismissed with prayer by Mr. Pierson, Macon pastor.

Mrs. Isham Evans, Supt.
Mrs. C. Flora, Sec.

ORPHANAGE

As we haven't written an article in a couple of weeks, I am taking this opportunity to suggest to the friends of the Orphanage that the children are well and getting along, in every way, as nicely as can be expected.

Though it is difficult to keep as many kinds of food as is necessary to give the variety that should be to two hundred or more children, as we have a very good garden and truck patches our children are doing nicely at present, and we are planting more seed to produce fall food. With the assistance you are giving the Home, this will probably make it possible to prepare better balanced meals.

While we are on this subject, possibly it will be well to suggest that, as we pass through the canning season, our friends may find it possible to prepare a few cans of fruits and vegetables for the regular Thanksgiving Offering. What you did last season has added a great deal to the food supply and has made it possible to give the children some fruit, which otherwise they could not have had. As fruit and vegetables are very essential to good health, you will readily understand how important your assistance in this mat-

IN MEMORIAM

P. H. Broadwater

He was born in Georgia 73 years ago, coming to Mississippi in early life and soon came to this community, where he spent his life as a successful farmer. He was a member of the church for many years and in later years a deacon. He had been a member of the Utica Baptist Church five years and gave an unwavering testimony to his faith in Christ and demonstrated a practical loyalty to Him, His work and His church. He was his pastor's friend and brother. Eight children by a former marriage survive, and these with his wife and three step-children grieve in their loss and rejoice in his gain. Interment at Utica June 11.

—Owen Williams, Pastor.

ter has been.

We also want to thank those who have mailed in boxes of clothing, a few shoes, and other articles necessary for children. A few other persons have agreed to care for some individual child. This also helps greatly, and especially is this true in the matter of arranging clothes of suitable materials and sizes. This also fits the shoes properly, which seldom fit as they should when sent in without any definite idea of the size of the individual to wear them. And where shoes fit poorly they do not usually last very well.

In conclusion, we desire to assure you that the Home is yours; that we shall do our best to make it what we believe the majority of you would have it be; that we are expecting you, when in Jackson, to come by to see what we have what we need, and to make such suggestions for the improvement of conditions here as may be of interest to you; that the great Baptist Denomination of Mississippi ought to have a good Home for those children who are unable to care for themselves; and that if we will cooperate in this work, it will be easy for us to make the Home what it should be.

Thanking you for your interest and assistance, I am

Faithfully yours,

—W. E. Thompson.

Help the Baptist Bible Institute—the greatest missionary school in the neediest mission field. Special Emergency Offering Sunday, July 14.

FIVE FOR ROXIE

By Louis J. Bristow, Superintendent

Every week we publish in the advertising columns of The Baptist Record a story of some poor patient who has been given free service in the Southern Baptist Hospital in New Orleans, La. And every week we have a letter from one or more folk in Mississippi who read those stories and want to be a "Good Samaritan" through the medium of this hospital. Here is a letter from a good woman from Roxie, Miss.:

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W. F. Gray

poor in The Baptist Record and I want to have part in "healing humanity's hurt." So I enclose a small check to be used as you see fit."

It is fine to be trusted with such money, but it is also a heavenly responsibility. Every cent of it is used for the poor. We do not receive anything from denominational cooperative funds with which to do charity. We are dependent on personal gifts.

HILLMAN COLLEGE NOTES

The Hillman campus has been alive with workmen since commencement. Two new brick buildings are being erected and a frame building has been removed. Mississippi's oldest college for girls has started something new. The latest ideas about dormitories for young ladies are being carried out.

Instead of crowding many students into one large building, the plan at Hillman is to continue to use the central dining hall, but to give the girls living quarters in modern

brick homes grouped among the majestic shade trees and wonderful pecan trees on the campus. Each building is to have a tile roof, hardwood floors, a separate heating plant, plenty of bath rooms, and is to be occupied by twelve girls in charge of chaperone. Each bedroom accommodates two students and is a corner room with four windows. Two of the homes are being built now and others are to follow.

Even with the new and modern conveniences, and the unusual advantages in the literary, piano, voice and expression departments, President Berry says he expects to keep prices lower than those of any other private or denominational college for girls in Mississippi. The object of the new buildings is not to take more students but to take better care of those who are accepted. The enrollments will still be limited to one hundred twenty five.

Clinton has been an educational center for a century. It is the home of two colleges and is near enough to Jackson to share the opportunities of the capital city. Clinton is paving its streets and showing progress generally.

Those in charge are trying to make "Happy, Home-like, Hillman" a place "Where each lives for the other and all for God". This aim was adopted by vote of the students.

WEST POINT, MACON AND ROUND ABOUT

It was a real privilege to be with the Saints at Macon and with Pastor Pearson in an eight day meeting in June. The power of the Lord was present to bless and to save. An outstanding feature of the meeting was the number of husbands and wives who joined the church. There was strong enrichment of the church forces.

The leadership in Noxubee County is reaching out to all places in the regions round about and holding for our Lord and the Baptists. Brethren that is the Scriptural way to bring in the Kingdom.

The Brotherhood, and even the Executive offices may be reminded that we have a Clay County Association. I note credits are still given to Columbus Association. The new association will meet with the Siloam church this fall. Two Fifth Sunday meetings have been held during the year-one at West Point and one at Pheeba.

At West Point we have just passed through a unique experience in S. S. Institute work. Brethren Williams and Hunter and Miss Byrd were with us for a week. Three classes were conducted here, one at Siloam, one at Montpelier and one at Cedar Bluff—all at the same time. There were eighty enrolled and the work was of a high order.

Siloam church will hold a revival beginning July the fourteenth. The meeting at Montpelier will follow, beginning the 25. Fulllest cooperation is assured and real good will come.

Some four of the village and country churches of Clay county are working together looking toward lo-

cating a resident pastor. This arrangement is expected to go into effect at an early date.

The West Point church will make the canvass for The Baptist Record Sunday July the seventh. Two S. S. classes taught by Mrs. J. M. White and Mrs. W. H. VanLandingham will conduct the canvass.

On Sunday afternoon of June 30th, the West End Baptist Church of West Point was organized. The council was hearty and unanimous in recommending the organization. Twelve members from First Church with 28 persons who had been received by the new church made up the forty charter members. Three deacons were ordained and Pastor Kyle and his people are full of faith and hope.

This pastor will give a part of his vacation to meetings in the country. Hardly wise as a rule, but fully justified when important Kingdom-interests are involved.

—E. F. Wright.

AT RIDGECREST

Mississippi Baptist Students are indeed making their influence felt at the south-wide Students Retreat at Ridgcrest. Among those serving on important committees are Miss Sybil Brame of Blue Mountain, daughter of Dr. and Mrs. Webb Brame of Yazoo City, Elmer Prichard of Mississippi College, state B. S. U. president; Miss Mary D. Yarbrough of Blue Mountain, who conducted an important demonstration, Miss Irene Ward of Columbus who is on the program; J. H. Pennebaker of Hattiesburg who is serving on committees, Fred Terry of Univers-

ity, who is doing the same; and the whole Mississippi crowd keeps the dining room reminded they are present by their singing.

The entire conference program is one that puts the emphasis where it belongs, on Christ and His plan for the life of the college student. Truly the older Baptist people, if they could see the earnestness of these students and their honest and sincere seeking after the right things, would open their hearts and pocketbooks on the campuses of the denominational and state schools, to help them. Be assured, my pessimistic friends, that all youth is not wild, and not all the flaming is in the wrong direction. The writer has seen some flaming youth this week—flaming with the desire to make the four years on the school campuses safe in spiritual atmosphere so that boys and girls will go away stronger Christians than when they came to college.

—Friend of the Students.

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 11. School of Music—Piano, Voice, Violin, Organ, Theory, Harmony
 111. Expression, Physical Culture, Home Economics—Beautiful and healthful location

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"Striking, thoughtful, powerful."—Texas.

"A fine, sane, 'interpreter' of the Scriptures."—Va.

"The crowning work of his illustrious life."—Ga.

"A great 'preacher' both in content and homiletic arrangement."—Okla.

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Rosalee Mills Appleby . \$1.75

"Life's highest ideals described with rare discernment."—Okla.

"Shot with a loveliness even more enticing than the gay gleams of a rainbow."—Tenn.

"Money spent for it will be well invested."—Ill.

"A fine Christian woman said: 'The finest book for intermediate girls I have ever seen'."—Ky.

THE DIAMOND SHIELD

S. J. Porter . . . \$1.50

"A classic ranking with 'The Greatest Thing in the World,' by Drummond."—Ark.

"Gives one a closer approach to God and a clearer view of his loving kindness and tender mercy."—N. C.

"By all means get this gem of a book and enjoy its beauty and stimulating thought."—Texas.

"A literary gem, a thoughtful exposition of the scripture cited and an excellent analysis of the great gift of Christian love."—Ind.

FAITH LAMBERT

Maud C. Jackson . . . \$1.25

"The best story read since 'In His Steps'."—Kans.

"A beautiful, clean, ennobling love story of two modern young people."—Ala.

"Faith is 'different.' She dares to be different from the modern college girl."—Ga.

"Being the mother of grown children, it is gratifying in these days of modernism and doubt, to be able to place such a book in their hands."—Canada.

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LIQUID

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Black Flag also comes in powder form. Equally deadly. 15c, and up.

TWO SCHOOLS OF THOUGHT

"In the realm of Christendom we have many creeds and cults; but when the doctrines of all the evangelical denominations are boiled down to their true essence, it will be found that they will easily head up under two schools of thought, viz: 1st, Those who believe in justification by faith alone in Christ. 2nd, Those who believe in justification through faith in Christ, "plus".

Now, those who believe in justification by faith alone in Christ, (of whom this writer is one) rest on this doctrine, not because of the virtue of faith, but because of our conception of Christ. In other words, our conception of Christ compels us to accept the doctrine of justification by faith and faith alone; it being our only alternative. We do not quibble over the terms, conversion, salvation, justification, regeneration, because we know it all comes together, instantaneously the moment we believe on the Lord and Saviour Jesus Christ. But there are terms that we do stand for without any equivocation, as follows: (1) The infallibility of the Bible; (2) Total depravity; (3) The absolute necessity of the new birth; (4) The power of the Holy Spirit through the gospel of Christ; (5) The Deity and virgin birth of Christ; (6) His substitutional death; (7) Atonement in the Blood; (8) His bodily resurrection and ascension into heaven; (9) His second coming, bodily, as He went away.

We believe the Bible which says: "All have sinned" and "The wages of sin is death". And that, "In the beginning was the word, and the word was with God, and the word was God". "And the word was made flesh"; And that He "gave Himself a ransom for all". That, "God was in Christ reconciling the world unto Himself"; And that we are "justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood". "Who His own self bare our sins in His own body on the tree". "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him". "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God". Also, "for ye are all the children of God by faith in Christ Jesus". "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast"; And that, "He died for our sins according to the scripture".

Now the other school of thought, as much as they differ among themselves, all come together on this one point, viz: That faith in Christ is not enough. Modernists discard all the supernatural and miraculous from the Bible and substitute for it reason. They scorn at the doctrine of justification by faith alone in Christ. Roman Catholics hold to belief in the supernatural but build their whole construction of religion on the "plus", making justification

dependent upon the performance of rituals.

I could mention several Protestant creeds which go part of the way with us conceding that faith in Christ is necessary to justification, but not enough. To which school of thought do you belong?

Some of my readers may think that I am too narrow, that I ought to say, "repentance and faith, not faith alone". To answer that would require another article, but will say this: Repentance truly is essential to faith, but not essential to justification. Conviction of sin is essential to faith in Christ, but not to justification. Living, moving, breathing, thinking and many other things are essential to faith in Christ but not to justification. Faith in Christ is the only essential to justification. Why is it so? Because justification is an act of God in favor of a condemned sinner wholly on the ground of grace. God has a right to justify the ungodly, not only as an act of grace, but His truth and justice are vindicated in the merit and blood of the Son of God who hath redeemed us by His blood. Faith is the only possible human condition that God can accept; for the simple reason that faith not only does not carry any human merit with it, but at the same time automatically acknowledges all the merit in the object of the faith which is the Lord Jesus Christ. Only those who are enabled by the grace of God to get this conception of Christ are justified. All who hold to human merit as essential are thieves and robbers, trying to climb up another way.

—J. E. Heath.

Winona, Miss., R. 6.

OPEN DOORS IN LATIN AMERICA

The Day of Opportunity in Mexico
Wonderful Fruitage from God's Word—200,000 Goodwill Testaments
An Appeal For Prayer
By George T. B. Davis

Today, as never before in the history of Latin America, the doors are open for the spread of the Word of God, and the proclamation of the Gospel. It is God's call to focus such a volume of believing prayer upon these lands, that a great spiritual awakening will follow. It is in this hour of crisis and opportunity that the Million Testaments Campaign has been raised to spread the Word of God throughout the length and breadth of these countries that have been so long without it.

In Mexico a new day is dawning. Now is the providential moment for a nation-wide distribution of New Testaments. Mr. L. L. Legters, of the Pioneer Mission Agency, has recently returned from a visit to Mexico. He tells of new conditions, and of the great opportunities they present. He says:

"Today Mexico is open to a great broadcasting of the Word of God without the usual hindrances. The doors are wide open to any ordained native who will comply with the law and register. All native Protestants have done that. The Catholics have

refused. Hence there are no regular services in the Catholic Churches.

"The result is a growing hunger. In Mexico the priest has been believed to be the mediator between God and man. Today devout Catholics are praying, beating their breasts,—'Oh, God! must our children be damned because the Government has taken away our only means of approach?'

"There is also a new awakening among and for the Indians. For the first time in its history, Mexico is feeling her responsibility for the more than two million Indians who speak no Spanish. A large industrial school has been started, where young Indian men from each tribe are gathered and trained. Rural schools have been begun among the Indians. An unheard of thing has happened. The children not only come willingly, but at night the fathers come, with the child's book and a candle, to study and to learn to read. The mind is awakening."

(Continued Next Week)

DeKALB

We have just closed a meeting at the DeKalb Baptist Church, DeKalb, Miss. Bro. Bryan Simmons, State

Evangelist, did the preaching. Bro. L. G. Kee led the singing. These brethren make a fine team, and are truly servants of Christ.

On the closing night the church voted to put The Baptist Record in the homes of the members. This alone would have been a great accomplishment, but we are glad to report a fine revival among the members of the church. Members secured, one.

We had services on the Fourth, morning and evening. In the afternoon Bro. Simmons gave a splendid address to a large crowd of citizens.

May God bless these brethren in their labor.

—Mack Jones, Pastor.

A school teacher having instructed a pupil to purchase a grammar, the next day received a note thus worded from the child's mother:

"I do not desire for Lula shall ingage in grammar, as I prefer her ingage in useful studies and can learn her how to spoke and write properly myself. I have went through two grammars and I can't say as they did me no good. I prefer her ingage in german and drawing and vocal music on the piano."

EXCELLENT BOOKS FOR SUMMER READING

Red Men on the Bighorn

by Coe Hayne

A narrative in commemoration of the founding of the Mission to the Crow Indians. Interest centers around the life-history of a member of the Crow tribe, from his early years under the influence of ancestral traditions and customs to the transformation of purpose and character under Christian education in school and in association with Christlike persons, till at last he became the Crow Indian pastor of Montana.

Illustrated. Cloth, \$1.00 net

THE COMING REVIVAL OF RELIGION

By Allyn K. Foster

For a decade or more Doctor Foster has been establishing very direct contacts with colleges and other educational institutions in all parts of the United States. He reports that on every hand he sees evidence of a rising tide of interest and a new spirit in religion. A book that should surely be welcomed by pastors and by students in the colleges and universities for its fine spirit and for the constructive thought that crowds its pages. Cloth, \$1.50 net.

ETERNAL CONTRASTS
A Series of Original Discourses
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Sixteen pulpit addresses on themes of abiding interest from the realities of outer experience to the structures of faith and hope on which the inner life is reared. Contrasts, as Doctor Morse notes, make the joy of life, as also its tragedy; the art of good living is in adjustment of self so as to maintain one's courage. Cloth, \$1.50 net.

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This is a very great book. It is a fine example of a lawyer's way of analyzing records, stating facts, and answering questions. A careful study of the character, the personal objective, the teaching, and the work of Jesus. A reasoned and vigorous plea for Christian missionary advance. Cloth, \$1.50 net.

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